The Lutheran Outlook

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THE EDITOR'S PAGE

Who's Who. — Dr. W. D. Allbeck is professor of historical theology at Hamma Divinity School, Springfield, Ohio. Dr. Fredrik Schiotz of the National Lutheran Council is author of the article on the Lutheran Church and World Missions. Dr. Paul T. Fuhrmann is head of the History of Christianity department at Gammon Theological Seminary, Atlanta, Georgia. Harold Zietlow is a graduate student of theology. I have added General MacArthur's speech before Congress as a historical document which you may want to have in a form you can keep. — I note in my files an unsigned article on "The Doctrine of Holy Trinity" from which the accompanying letter has been lost. Will the author please get in touch with me?

—o—

Lots of nice things have been said about the **Lutheran Outlook.** But occasionally something is said on the other side, and such an opinion also has a right to be heard. Here, for example, is a letter from a reader in Winnipeg:

"I'm not sure whether the magazine's motivating principle is the Republican party or the capitalistic system. Two articles on the Editor's Page of the Apil issue would indicate you're not too happy with the present administration in Washington. And among the articles, those entitled 'A Lesson in Socialism' and 'What Happened?' seem to be a tirade against anything but an unlimited capitalism as well as a condemnation of the last twenty years in the U. S. under the Democrats, especially FDR. Some of us, incidentally, think that quite a bit of progress has been made during these years.

"However, be that as it may, I do feel strongly that such political, social, and economic sentiments on the part of a man or group of men should not be forced on a reading public under the name 'Lutheran.'

"We've got enough papers and magazines today giving us all sides of the political scene. Why not let this magazine present a Lutheran 'outlook' as the name implies? To indulge in personal opinion on some of these other problems of the day subtracts greatly from the real mission of a Christian magazine and doesn't help our Lutheran Church a bit.

"In other words, you'll find Lutherans on both sides of these issues, whether it be capitalism, socialism, FDR, HST, or Douglas MacArthur. What the April issue tries to force on us is not strictly Lutheran by any stretch of the imagination."

—o—

That brings up the question again whether a Lutheran publication should ever say anything about matters outside of theology and current church history. That has been a good old Lutheran custom, to pretend that nothing is going on in this world that concerns us Lutherans except church affairs. However, the **Outlook** has been operating under the principle that we not only have the right but the duty as Christian citizens of America to express ourselves on all matters of public interest. We cannot expect to get by on the day of judgment with the plea, "We lived in a wicked age, but we didn't have anything to do with it." The Lord may ask us, "Why didn't you? Couldn't you at least protest?"

—o—

I think if you will examine the editorials over a period of years you will find a certain pattern developing:

1. A defense of Christianity in America over against encroachments by atheists, free-thinkers, and by jurists who mistakenly lend their support to such people by interpretations of the Constitution that tend to make America non-Christian by law.

2. A defense of Protestantism in America over against encroachments by the Roman Catholic Church in the form of false propaganda, the influencing of legislation in favor of Catholic schools and Catholic morals ("gambling is not a sin"), and the constant pressure of the hierarchy for power and influence.

3. A support of the Lutheran unity movement that steadfastly looks forward to the union of **all** Lutherans and a strengthening of the impact of Lutheranism on society.

4. A protest against immorality, especially immorality in government on high or low levels.

—o—

If there has seemed to be a slant against the party in power, it was not because the party was Democratic but because many of its official acts and attitudes were immoral and brought America into unnecessary danger and disgrace. I hope that the **Outlook** will continue to be "against" all immorality in government, whether Democratic or Republican, socialistic or capitalistic; for I am convinced that "righteousness exalteth a nation, but sin is a reproach to any people."

"Cry aloud, spare not, lift up t voice like a trumpet, and show r people their transgession and the hou of Jacob their sins."

The editor does not claim to be i fallible and to make no mistakes judgment. "I calls 'em as I sees 'em All he claims is that he tries to prese a Christian, Protestant, Lutheran, a moral viewpoint on every matter d cussed.

—o—

From another point in Cana (Salmonhurst, New Brunswick) com a different kind of letter:

"I have just read the **Lutheran Ou look** for March. I am so thankful f many informative, stimulating a edifying articles. Thanks for your goo editorials. I was sorry indeed to rea of the possibility that the **Outloo** might have to be discontinued . In the future when potato prices im prove, as we hope they will, I may ge a few subscriptions from some inte ested laymen."

—o—

Thanks! Now see what I am in fo If potato prices go up, there may be few more readers. But I am sti against the immoral destruction food crops by our government in ord to maintain high prices.

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813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

A series of events in Ireland throws light on the power exerted by the Roman Catholic Church in a country where the most of the officers of the tate are members of that Church.

Dr. Noel C. Browne, Minister of Health in the Irish overnment, had a Mother and Child Health scheme. It imed at providing free medical and hospital treatment o mothers and children up to sixteen years of age. Apparently it was another welfare idea like the socialized nedicine of England and the government health insurance lans in our country.

But the Catholic hierarchy was opposed to the plan. The ishops said that health services "ought to be and actually an be efficiently secured for the vast majority of citizens by individual initiative and by lawful associations." I think they probably had something there — that socialized medcine is not an efficient scheme. However, I do not hink the bishops really objected on the ground of the nefficiency of the plan, but rather on the ground that the ealth scheme advocated by Mr. Browne would transfer uthority, leadership and prestige from the Church to the State. They said the State would thus "arrogate to itself a function and control on a nation-wide basis."

State and Church in Ireland

When the hierarchy objected, party leaders rebuked Dr. Browne. "The creation of a situation," they said, 'where it is made to appear that a conflict exists between he spiritual and temporal authorities is always undesirable. In the case of Ireland it is highly damaging to the ause of national unity and should have been avoided." Thereupon Dr. Browne resigned his cabinet position.

But that did not end the flurry. Ireland's leading Protestant newspaper, the *Irish Times* of Dublin, said that 'the most serious revelation" of Dr. Browne's resignation was that "the Roman Catholic Church would seem to be he government of this country. To the majority, the domination of the State by the Church — any Church — is anathema."

That brought a revealing statement in Parliament by Prime Minister John A. Costello. He said:

"As we are a Catholic government representing a people overwhelmingly Catholic who have a special place in the constitution, when we are given advice or warnings by the authorities in our Church on matters strictly confined to the moral law, I have no hesitation in saying that their directions will be carried out. I will obey my Church whether it means taking the votes from me or my party or not."

Notice the unequivocal statement of the Catholic statesman: "I have no hesitation in saying that their (the hierarchy's) directions will be carried out."

The implication of this position were not lost on the Protestants of Ulster (Northern Ireland). The Eire government wants to unite Northern Ireland to itself. But a spokesman for Ulster said that in view of Costello's statement, any safeguard or guarantee that Eire would offer to Ulster Protestants in connection with the union of Eire and Ulster would be worthless. For the Catholic hierarchy could successfully demand the alteration or amendment of any law. And the Catholic statesman would have to say, "Their directions will be carried out."

Wisconsin and Missouri

What hinders the Missouri Synod as much as anything else in her movement toward cooperation with the National Lutheran Council bodies is her long-time association with ultra-conservative groups in the Synodical Conference. I have said before, and I am of the same opinion still, that this is the Missouri Synod's problem, which she will have to solve for herself. Anything I may

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say on the subject is not intended as an intrusion into someone else's business.

And yet, as a Lutheran, I am both interested and concerned in the solution that Missouri may find for her problem. For the progress and development of Lutheranism in America will depend to a considerable extent upon the course that is taken by this strong and conservative Lutheran group.

The problem was brought to public attention again recently by a situation that developed in Menasha, Wisconsin. Three years ago a Missouri Synod congregation was started in nearby Appleton. This seems to have been resented by Missouri's Wisconsin Synod brethren as an invasion of their territory. At any rate the Wisconsin Synod men refused to fellowship with the Missourians in Appleton. *The Northwestern Lutheran*, official publication of the Wisconsin Synod, charged that the Missouri church in Appleton had been organized to spread "Boy Scoutism, chaplaincy, and Lutheran men's clubs."

The trouble came to a head when Trinity congregation (Wisconsin Synod) in Menasha engaged a Missouri Synod girl as a teacher in its parochial school. Wisconsin Synod pastors of Appleton demanded that the teacher be dismissed. Trinity congregation, under the leadership of its pastor, the Rev. Paul G. Bergmann, refused to dismiss her. Then officials of the North Wisconsin District tried to get Trinity congregation to repudiate its pastor. Finally Mr. Bergmann told his congregation that he could no longer work effectively in the Wisconsin Synod because he felt that it was practising "duplicity, intolerance, aloofness, unbrotherliness, and tyranny of conscience." The congregation voted 137 to 8 to change its synodical affiliation.

This is not a pretty picture, and no one rejoices at this public display of dirty linen. But the situation is there and it will have to be faced sooner or later.

What did the *Northwestern Lutheran* mean when said that the Missouri Synod congregation had been o ganized to spread Boy Scoutism, chaplaincy, and Luthe an men's clubs? It meant that these are phases of churc life which Wisconsin is opposing as unionistic, but whic Missouri tolerates. Though Wisconsin sent a communic tion to the convention of the Missouri Synod last yea asking the latter to take a stand against Boy Scouts the churches, Missouri voted to leave that to the discr tion of the local congregation. Missouri also supplie chaplains for the armed forces, which Wisconsin think is unionistic practice. And some Missouri laymen belon to Lutheran men's clubs which are affiliated with othe men's clubs in other synods. This, too, Wisconsin con demns as unionism.

Now there are few Lutherans who believe that permi ting a Boy Scout troop in a church or supplying chap lains for the armed forces in which our own boys serv is un-Christian and un-Lutheran. If Missouri Synod Lu therans are not opposed to Boy Scouts and chaplain they are certainly in the main stream of Lutheran think ing as far as those things are concerned. And yet Mi souri is linked up with Wisconsin in the Synodical Con ference, and must consult Wisconsin on any moves makes toward any other body. Since Wisconsin is so un compromisingly conservative, to put it mildly, the effe is to exert a veto on any Missouri move. This is an ex plosive situation, and cannot be expected to continue in definitely.

As I said, it is primarily Missouri's problem, and sh must find the way to deal with it. But for the good Lutheranism in general, the rest of us may at least hop that the extreme reactionary wing of the Church America will not be permitted too long to continue i delaying tactics.

The Smooth Divine

There smiled the smooth Divine, unused to wound
The sinner's heart with hell's alarming sound.
No terrors on his gentle tongue attend;
No grating truths the nicest ear offend.
That strange new birth, that methodistic grace,
Nor in his heart nor sermons found a place.
Plato's fine tales he clumsily retold,
Trite, fireside, moral seesaws, dull as old—
His Christ and Bible placed at good remove,
Guilt hell-deserving and forgiving love.
'Twas best, he said, mankind should cease to sin:
Good fame required it; so did peace within.
Their honors, well he knew, would ne'er be driven;
But hoped they still would please to go to heaven.
Each week he paid his visitation dues;
Coaxed, jested, laughed; rehearsed the private news;
Smoked with each goody; thought her cheese excelled;
Her pipe he lighted, and her baby held.
Or, placed in some great town in lacquered shoes,
Trim wig, and trimmer gown, and glistening hose,
He bowed, talked politics, learned manners mild,
Most meekly questioned, and most smoothly smiled;
At rich men's jests laughed loud, their stories praised,
Their wives' new patterns gazed, and gazed, and gazed.
Most daintily on pampered turkeys dined,
Nor shrunk with fasting, nor with study pined;
Yet from their churches saw his brethren driven
Who thundered truth and spoke the voice of heaven.
Chilled trembling guilt in Satan's headlong path
Charmed the feet back and roused the ear of death.
"Let fools," he cried, "starve on while prudent I
Snug in my nest shall live, and snug shall die."

—Timothy A. Dwight.

Biblical Doctrine of Prohibition

Alberta A. Nickerson

(In answer to "New Wine," Lutheran Outlook, Feb. 1951, page 35)

REMEMBER THE WISDOM of Solomon was God-given; and as we believe in the Holy Trinity and in the pre-existence of Christ, the wisdom of Solomon was also Christ-given. In Proverbs 23:31,32 we read: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

It is easy to understand that Solomon was writing about *fermented* wine, and not about "wine that maketh glad the heart of man" (Ps. 104:15). Red wine was always fermented wine, as the grapes were crushed and fermented to get the color out of the skins before they were put through the press. Otherwise, new wine just from the press must be unfermented; *it takes a little time to ferment.* "Thy presses shall burst out with new wine" (Prov. 3:10). "As the new wine is found in the cluster" (Isa. 65:8). The wine at Cana was new; it did not have time to ferment. What! Think ye that Christ created the poison alcohol in the new wine!

A Satanic delusion runs rampant among many Lutherans that new wine could not be kept from fermenting in Biblical times. There were three methods for keeping new wine: (1) They could not put "new wine in old wine skins"; the ferment in the old wine skins would start the new wine fermenting and burst the skins. Therefore, "new wine must be put into new bottles" (or wine skins) "and both are preserved" (Luke 5:38). The wine skins containing the new wine were sealed with pitch and sunk into water or buried in the earth to keep the new wine from fermenting.

(2) Grape juice was boiled to a thick syrup or jelly. A chunk of this jelly was dissolved in water for new wine. Mention of this method was made in Virgil, of "wine simmering on the hearth." Everyone knows how easy it is to keep jelly. Where there is no paraffine, a greased paper, cut to fit the top of the jelly, will keep it.

(3) Grapes were kept on the vine to dry until reduced to one-half size. Then these grapes were kept until the new wine was wanted; the juice was pressed out and water added to it. This was raisin wine and most delicious. No wonder the Psalmist said, "Wine that maketh glad the heart of man." (We all know how good raisin juice is.) It might have been raisin wine that Isaiah alluded to in "As new wine is found in the cluster." Some think that raisin wine was used at Pentecost and that the "pitcher of water" (Luke 22:10) was part of the preparation.

Acts 2:13, as I see it, means in modern English, "Ha, ha, these men are drunk on pop." Don't forget the word "mocking." Peter answered naturally, just like you and I do when a joke is cracked at us. We forget the joke and answer in earnest. Peter said, "These men are not drunken," etc., and explained that God had poured His Spirit upon them.

The Bible says, "Prove all things; hold fast to that which is good" (I Thess. 5:21). "Follow not . . . evil but . . . good" (III John 11). "Depart from evil" (Prov. 3:7). We know that the drinking of alcoholic beverages is an evil whether in large or small quantities. The tiny sip leads to taking a greater amount. The person who takes *alcoholic* wine in communion is not fortified against drink when he gets out into the world. How is it that the brewers are so *alive* to the habit-forming element in alcohol, while the most of the Lutherans are *dead* to it—dead as a door nail. *One who never tastes alcohol will never die a drunkard.*

It is a strange argument that Christ would not allow anyone to be led astray by taking *alcoholic* wine in communion. Christ said to Satan: "Thou shalt not tempt the Lord thy God" (Matth. 4:7). If we throw ourselves under a train, whose fault is it? *God gave us our brains to use.* I think Christ looks down sorrowfully upon His children who take *alcoholic* wine *in His name.* When we say that Christ made and drank *fermented* wine, we are giving Christ a black eye; and, moreover, the church that uses fermented wine in communion is a black spot on the Christian Church. The world holds a high standard for the Christian.

The host of Lutherans in our country have a tremendous influence. If they would stand out against alcohol in all its forms, our liquor problem would soon be solved. But they can't stand firm against it with *fermented* wine in the church.

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Editor's Addendum

Readers may recall that my editorial, "New Wine," in the February issue was written because of a tract by Mrs. Nickerson which had been sent to a number of our pastors. Mrs. Nickerson is a former Lutheran who feels it her duty to convince Lutherans that it is wicked to use fermented wine in the Lord's Supper. It is only fair to give her an opportnuity to answer my former editorial, but I do not think any further discussion of the matter will be necessary.

1. The title of the Nickerson article is "Biblical Doctrine of Prohibition." There is no Biblical doctrine of prohibition except the prohibition of the meat of certain animals in the old covenant. This prohibition falls away in the new covenant. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself" (Rom. 14:14). "Let no man therefore judge you in meat or in drink" (Col. 2:16). "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving" (I Tim. 4:1-4). See also I Cor. 8:8.

That should be a clear enough statement of the doctrine of Christian liberty for anyone who accepts the Word of God as authority. It is the apostle Paul speaking in each instance; St. Paul, who says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). But to confirm still further the authority with which Paul speaks, note that all three persons of the Godhead are mentioned by him as being behind the doctrine of liberty. "I am persuaded by the Lord Jesus." "The Spirit speaketh expressly." "Meats which God hath created to be received with thanksgiving."

There is then no prohibition of meats in the New Testament, and one might use the argument by analogy to say that therefore in all probability there is no prohibition of drink, either; especially since one of St. Paul's passages says, "Let no man judge you in meat *or in drink.*"

2. But there is more to be said. Let us take up the Romans 14 passage again. There the apostle says, "Let not him which eateth not judge him that eateth" (v. 3). "I am persuaded by the Lord Jesus that there is nothing unclean of itself" (v. 14). That is the basic position—no food is forbidden. Nevertheless Paul adds that under certain circumstances it is the Christian and charitable thing to do to abstain; namely, if a weak brother is given offense by our eating. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. . . . For meat destroy not the work of God" (vv. 15,20). Notice that the reason for abstaining is not that God is offended, but the weak brother. In other words, if we abstain we do so not because of any Biblical doctrine of prohibition, but because of the Biblical doctrine of Christian love.

Now the next verse deserves special attention: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth" (v. 21). The point is that St. Paul includes drinking wine under the same conditions as eating meat. *Neither is forbidden because God prohibits it*; both are to be willingly surrendered if Christian love suggests that course.

3. Mrs. Nickerson's arguments are the typical arguments of the person who is prejudiced. She knows because she knows. The Word of God must yield to her greater knowledge or her correct exegesis. Every passage which seems to support her side she seizes upon eagerly; but every passage that is on the other side is explained away. For this process the theory that "new wine" in the Bible means grape juice comes in handy. When Solomon says, "Look not thou upon the wine when it is red." that was fermented wine. But when the Psalmist speaks of "wine that maketh glad the heart man," that must have been grape juice. It simply mu have been grape juice, because that is the only thi that will fit her theory. And since she knows she is rig she knows her exegesis must be right, too. "The wi at Cana" she says, "was new" (that is, grape juice). Ho does she know that? Simply because she knows Chri would not have made fermented wine, for ferment wine is wicked. "What! Think ye that Christ creat the poison alcohol in the new wine?" Emotional, b hardly convincing to one who wants the Word of G as authority and not the personal opinion of men.

How about these passages from First Timothy? Pa says, "A bishop must be . . . not given to wine . . . t deacons must be . . . not given to much wine" (3:3,8 Does this mean grape juice? What would be the sen of such a rule? One might as well say, "Not given much milk," or "Not given to much soda water." No, means wine. But then a little later he says to Timoth "Drink no longer water, but use a little wine for t stomach's sake and thine often infirmities" (5:23). Th would have to be a different kind of wine altogether suit a prohibitionist's prejudices; but it is not. It is t same wine in chapter 3 and in chapter 5.

Or consider the Good Samaritan. He bound up t man's wounds, pouring in oil and wine. Grape juic No, wine. Wine was the astringent and antiseptic b cause of its alcoholic content; oil was the emollient. A Jesus told this story of a good man who was carryi wine along with him! Jesus, who said of Himself, "T Son of man is come eating and drinking; and ye say, B hold, a gluttonous man and a winebibber" (Luke 7:34 What sense would that accusation have made if it mea only that He drank grape juice?

4. Mrs. Nickerson says, "One who never tastes alcoh will never die a drunkard." Well, that is probably tru But are we to infer from that that the converse is tru that one who does taste alcohol will die a drunkar Mrs. Nickerson seems to think this is an inevitable resu But there have been millions and millions of Christia through the centuries who have received wine in co munion and have not been corrupted thereby. The Lo requires not fasting, but moderation; not legalistic co trol, but self-control.

5. What I have said above to set forth the doctrine Christian liberty and to deny that there is any "Biblic doctrine of prohibition" is not to be wrested to imp that I am in favor of strong drink and all its attenda evils. I am not. As I have said before, I would vote f prohibition in America; not, however, on the grou that prohibition is a Biblical doctrine, but on the grou that Christian love is a Biblical doctrine, just as St. Pa points out in Romans 14.

But when it comes to communion, I am in favor continuing to celebrate it as has been done from t beginning; convinced that Christ knew just as mu about wine as anyone in our own time, and also that H is perfectly able to keep from temptation those who ob His words, "This do in remembrance of me."

As Lutheranism Leaves Adolescence

W. D. Allbeck

IT HAS OFTEN BEEN SAID that the one unchanging fact in the world is change. Ever since the days of the Greek philosopher Heraclitus, his phrase, "everything flows," has expressed the idea of continual transition. A static view of things is unrealistic.

The Lutheranism of America is also in flux, and we do well to recognize it. No Lutheran body on this continent is quite the same that it was fifty years ago. Because of momentous changes the last half century in most respects has been the most important period in the history of Lutherans in America.

As the process of change continues into the future, many of us would like to look ahead and see the shape of things to come. Perhaps in some instances where desirable changes are in the offing there are those who would like to hurry them along. Others, once they see the trend, want to get on the band wagon. Still others, wishing neither to hinder progress by premature action nor to join the hue and cry of the crowd, are content to wait God's own good time.

For purposes of analysis there may be values in comparing the Lutheranism of recent years in America with an adolescent. Let it be acknowledged at once that it is unscientific to use the same criteria for a group as for an individual. Social psychology and personal psychology are not the same. But if adolescent characteristics may be used as figures of speech, and not as scientific data, there can be some stimulating suggestions for a consideration of our Lutheranism.

One of the easiest predictions to make is that Lutheranism will continue for the foreseeable future to gain steadily in its number of adherents. As a second prediction, it is somewhat less certain, though still highly probably, that the new liturgy and hymnal in preparation by several Lutheran bodies will lead the way to greater uniformity in Lutheran worship. It may also be predicted that the quality of Lutheran literary output will continue to rise. And progress may be expected in stewardship, missions, and education.

But to many minds the achievement of Lutheran unity is one of our greatest needs. And it is precisely this need which seems to have the least prospect of being supplied. It is the thesis of this article that Lutheranism must develop a further degree of maturity before more than limited success in unity will be attained.

Consider the contrasts between adolescence and maturity. There are significant differences in stability, in emotionality, and in sense of values. Perhaps these are not three differences, but simply three names for the same thing—or three aspects of it. In any event it is apparent that they are closely related.

Stability

Take the matter of stability. The mature person has found himself and his place in the world. He knows what his capacities are and how to use them. As for his limitations, he has learned to accept them without embarrassment. But the adolescent, being unsure of himself, covers up with brash arguments and opinionated declarations. Will Rogers once made a remark to the effect that colleges are wonderful institutions because they take young folks away from home just about the time they begin to argue.

Lutheranism in America has also had its argumentative state of development. No branch of the Church has been exempt. Moreover, this stage came at a time when the problems of the security of the Lutheran bodies concerned were most acute. A more mature Lutheranism, sure of itself, sure of its place in America, sure of its future, could have suffered the theologians' debates with unruffled patience, and even with humor. It would know that time has a way of correcting the balance of theological opinion which swings now a little too far this way, now a little too far that.

But Lutheranism has been passing through a stage of instability which is not yet entirely past. Lutheranism has had difficulty in achieving a sense of belonging here, of being accepted on an equality with other Protestant denominations. Public speakers, referring to Protestants, would name Presbyterians, Methodists and Baptists, but rarely mention Lutherans. Of course, Lutherans noticed the omission, and drew further into their shell.

In many instances Lutherans were late-comers into a community. A struggling Lutheran congregation was begun after Presbyterians or Methodists had a flourishing work under way. The community leaders were unlikely to be Lutherans. Hence Lutheranism received little notice. Accordingly it felt the public opinion of it to be that it was an insignificant minority, not quite truly American. Thus it was that frequently those who aspired to social or political eminence withdrew from the Lutheran Church to join the aristocratic church in town.

The stability that comes with a sense of security is something relatively new to Lutheranism in America, and our Church is not yet quite sure what to do with it. When Lutherans discover that they are as good as the best of them in any department, they can get the strained look off their faces, and relax into a friendly smile. When they find that their accomplishments are recognized and that they may have a place in top-flight circles, they can lay off the protective coloration of isolationism, and become frankly themselves.

All this is still in process. Lutheranism in America will become really mature when it is subconsciously sure of itself. Outward claims to inner self-assurance protest too much. Where stability exists there is no need for avowals. Sufficient evidence appears in the ability to participate freely in community and national life without the least fear of compromise or of pressure to yield anything dear to us. Such subconscious assurance, however, comes only after years of experiencing public acceptance.

Emotionality

Or take the matter of emotionality. The truly mature person is able usually to keep a balance to his emotional outbursts. He meets his successes without being elated to the clouds, and he endures his reverses without being overwhelmed. But the adolescent blows his cork in elation and fizzes all over the ceiling, or in gloom punctures like a toy balloon and flutters down into wrinkled little fragments. Like the girl who was sure her life was a total loss—complete and irreparable—because she didn't have a date for the ballgame on Saturday. Such excesses of emotionality are apt to be related to feelings of inferiority—feelings which are subtle and likely to be unrecognized by the person who has them.

A mature Lutheranism should be able to keep its emotions within restraint. For example, it should be able to take its liturgy, or leave it. It should recognize liturgical practices for the adiaphora they are. It should be able to preach the Word and administer the Sacraments with as much or as little ceremony as local taste desires—and no rising tempers over it.

Lutheranism in maturity will not get hot under the collar at the sight of a surplice, nor shudder at the view of a pastor wearing a blue shirt while doing his marketing. To it a clerical collar is not a source of dismay, nor a red necktie a basis for astonishment. It does not believe that the rubrics are inspired, nor that they are the work of the devil.

When Lutheranism has outgrown its adolescence, it has learned how to use liturgical materials out of history in such a way that they are edifying, not sterile. But it knows also how to use spontaneity and freshness in its devotional acts. It understands the values of lovely simplicity as well as of elaborate artistry. And it knows that tastes of both kinds should be satisfied—those who like Bach and those who like Watts. But the point is that it would do all this with no violent rise in temperature.

If on other matters, such as intersynodical relations, there have been evidences of emotionality, it has been, in part at least, because Lutheranism has had a feeling of inferiority. Sometimes that came about because it was more-or-less European. It was somewhat different from American churches. It was *foreign*. And long after it began to use English exclusively in its services, the telltale words were still on the cornerstone or in the memorial windows.

Or perhaps it was because so large a part of our congregations were in the country. The city sets the pace in many matters, and urban influences take the lead. Too much of the time the country congregations have had a reputation for being backward and unprogressive. Therefore Lutherans, so largely rural in their membership, were considered somewhat beneath the denominations with chiefly urban membership.

Or perhaps Lutheranism simply was misunderstood. It seemed to propagate itself chiefly from among people of its own denominational background or national strain. It refrained from participation in community activities and kept to itself. It conducted its services in ways that seemed semi-Romanist. And above all it made little effort to remove these misunderstandings.

But a mature Lutheranism suffers neither from pride nor from inferiority, for it is aware of both its strength and its weakness without being emotional about either. It is able to appreciate inheritances from abroad without nostalgia for things European. The word "foreign" carries no terror. Facility in a European language is a mark of scholarship, not of recent immigration.

Nor is there a reluctance to acknowledge connection with rural communities. Successful agriculture requires a high degree of ability. Farming is an occupation in which one can engage with pride and distinction. Some rural congregations have made outstanding records in growth and in spiritual service to their communities. A church with a strong rural constituency can take much satisfaction in that condition.

Misunderstandings in the popular mind are being overcome. By its choirs, its radio programs, and its publications, Lutheranism has been gradually creating a more favorable public attitude toward itself. More and more it is recognizing its responsibility to the whole unchurched population, and launching out into aggressive evangelism toward people of all national origins. As it becomes free of linguistic limitations it is free to evangelize in any language. In all this it achieves stature when it is not worried about stature.

Sense of Values

There is also the matter of the sense of values. When a person has arrived at maturity he has gained enough experience to enable him to distinguish the more important from the less important. His developed judgment makes it possible for him to identify what is central in contrast to what is off from center, or may even be peripheral. What makes adolescence frequently both comic and yet tragic is this confusion of values. What happens to be agonizingly important to the adolescent at the moment is of little real importance at all—the gadget for his hot-rod, or the bracelet for her wrist.

As Lutheranism comes to maturity it discovers that it has a more sober view of matters before it. What seemed so highly important amid the controversies of decades ago now appears in such a light that the student of history is a little puzzled by it. One is somewhat surprised that some of these topics could ever have caused a controversy. In other instances it was only because

trines related in a system affect each other to some ree that the matters in dispute could seem important. the light of subsequent years the controversies appear ile and barren, if nothing worse.

Considerable use has been made in recent years of oeltsch's distinction between church-type and sect-e religious bodies. It has been pointed out, among er matters, that the church-type group tends to have igher esteem for history with its lessons, and a greater preciation for a well-rounded, comprehensive theology. e sect-type, on the contrary, is excessively concerned h matters of the present moment. It carries to ab-rmal degrees valid elements of Christian faith, per-rting them by exaggeration.

Sometimes Lutheranism has been a little proud that has had a better historical perspective, and therefore sounder sense of values, than many other religious dies in America. But sectionalism, party spirit, and a llingness to fight old battles are not entirely dead. Every time they reappear they betray an immature sense of values. They distract attention from the great central tasks of evangelical Lutheranism in America.

This analysis of our status consists quite consciously of a series of generalizations which suffer the usual limitations of generalizing. None of this fits every Lutheran body among us equally. On the other hand, no Lutheran body in America can pride itself on such maturity that it may look condescendingly upon others. There is need for humility among us all; for humility is the forgetfulness of self in wholehearted service of God.

If the solution of the problems of unity must await a further maturing with the passing of the years, there is no reason for pessimism. Indeed, the indications are that there are real grounds for confidence. When Lutheranism in our generation could produce a man like Dr. Ralph Long with his consecrated ability to discipline his fine energies in the direction of major issues, there is great hope for the future.

The Lutheran Church and the Crisis in World Mission

Fredrik Schiotz

FOR WHAT I MAY SAY about *crisis* I would like to provide a frame of reference through two quotations:

General Douglas MacArthur is reputed to have said, Life provides no security, only opportunity."

The following observation on child training is attributed to Oliver Wendell Holmes: "It is very easy to criticize other people's modes of dealing with their children. Outside observers see results; parents see processes."

In General MacArthur's statement I understand him o say that life is never static; it doesn't stand still: it is onstantly in motion; life is process. History is never to e represented by the water that has found a place of est in the lake. It is always the water in the river bed hat flows, sometimes leisurely, but sometimes in turbuent madness. In the crisis moments of life, when the hortcomings of men, nations, and the churches can no onger be ignored, but judgment is at hand—in such moments, life's turbulence cannot be arrested or made to low into the past. There is only opportunity: the flow must be harnessed and directed.

Whether we are disposed to dam up and stop the flow of life or to harness it and use its power will depend upon whether we have taken a place on the sidelines or whether we are participants. In the language of Oliver Wendell Holmes' child training observation: are we outsiders or are we parents? The outsider sees the isolated act in the life of the child and weighs all in terms of that. The parent sees the process; he sees what has gone before in the life of the child and that toward which the present dynamic turbulence of his life is pressing forward.

We need help from the outside if history is to be seen as something more than a series of disconnected events. The prophets of the Old Testament found that help in the still small voice of the Living God. They never evaluate a crisis period in terms of the poor judgment of this or that secretary of state. (To be sure, this level of evaluation cannot be overlooked; but it isn't primary.) The primary question is always what has the individual, the nation, the church done with God's purposes? Have they followed the ways of righteousness? Inseparably connected with this question of evaluation is the insight that God is back of every crisis seeking to redeem and remold life. Jeremiah by-passes any comment on the ambitions of Nebuchadnezzar; but he does cry out, "The Lord has a case against the nations."

The insight of the prophets, that God is at work through the crises in life, is the meaning which Prof. Sorokin infers in his definitive study on *Man and Society in Calamity*. Recorded history of all nations and civilizations reveals that life has moved in cycles. In crisis periods life polarizes to produce irreligiousness, skepticism, agnosticism, materialism, and moral depravity among some, while others seek the way of religion, the walk in righteousness and in the fear of God. Prof. Sorokin observes that the spiritualizing of life and religion is a very defi-

nite outcome of the periods of man's calamity. He concludes, *"Herein lies, perhaps, the justification for the signal tragedies of human history."*

We approach, then, the topic, *The Lutheran Church and the Crisis in World Missions* in sober reflection. Surely, God has filed His bill of particulars against the nations and the churches in the events of our day so repeatedly that we can't miss it, even though we lack the insight of a Jeremiah. And as we see the items on the bill of particulars, our prayer as a Lutheran Church must unite with the petition of Samuel of old, "Lord, speak, for Thy servant heareth."

Today's reality of *one world* has imposed a crisis experience for world missions. If this seems like an unwarranted statement, permit me to read three quotations.

In Aagot Raaen's current book, *Grass of the Earth,* she pictures immigrant life as it was in the Dakotas. On pages 66-67 she tells how she and her sister, Kjersti, and her brother, Tosten, enjoyed hearing her father and a neighbor visit about life and mission work in Madagascar, India, and China. Under the stimulus of one of these conversations, Tosten confided to his sisters, "When I am grown up and have become a preacher I shall take a long, long trip across the sea to tell the heathen in China and India about Jesus. It is terrible for them to pray to wooden dolls—they won't do that anymore when I get there." Tosten's enthusiasm and zeal for proclaiming the story of Jesus is delightful. But not so delightful is the point of view that he has absorbed from his elders, a point of view that has reduced the problems of the Far East to a simple form of idolatry that will be quickly dissipated with the proclamation of the Gospel.

On October 19 there appeared in the column *Letters to the Times* in the *New York Times,* a long letter from Mr. M. Chalapathi Rau, editor of the *National Herald* of Lucknow, India, taking issue with an editorial that had appeared in the *Times* criticizing the foreign policy of Prime Minister Nehru. In the course of his discussion Mr. Rau makes this proud claim and caustic criticism: "India is one of the few countries which is pursuing moral standards in diplomacy; the pity of it is that Indians are not able to see either legality or morality in United States policy."

Ten days ago President Elpido Quirino of the Philippines allowed a statement to be issued in which he bitterly castigated American moral standards. Among other things, he said: "Filipinos, there is no question, are inefficient all right—even in their grafting—due no doubt to the simple lack of sufficient experience. With more time and greater changes, they will yet show they can equal or even surpass the stink familiar and now taken for granted in Washington and such very proper exemplary centers of power, prosperity and culture." The fact that a friendly public statement has been issued since the promise of a loan was forthcoming doesn't alter the point in this quotation.

The few decades that have slipped by since Tosten vowed that he would go forth on his white horse to battle the forces of wickedness that live in the Far East have seen the world shrink until today we can look into o another's back yards. And as a result, the Indian cloa himself in righteousness and the Filipino exonerates hi self because he seems to see filth piled higher in Americ

There is no question but what all of this has critical affected the interest in world missions. Through wh has transpired God asks us to anchor our interest world missions in something more fundamental than se timent. All races of men must be seen anew through t need and love revealed on Calvary, and in terms of t mandate given on the Mount of Olives. Jerusalem, Jude Samaria, and the uttermost parts of the world are n rungs on a time ladder, but areas on one Kingdom fro And the marching orders given on the Mount of Oliv are not for a select number of volunteers in the Christi family. Surely Christ's *Go* is a call that must search e ery Christian heart. To every man preparing for t Christian ministry, and to every man serving in t Christian ministry, the possibility of having to face a ca to serve in Africa or Asia must be as real as the ca to serve in South Dakota, Chicago, or in Columbus, Ohi

World War II and the toppling of empires in the F East have ushered in a day of judgment that has man aspects. In my opinion the first and most obvious these is the revelation of Asia's oppressive poverty.

Poverty in the East

The reality of one world has enabled us to see how t other fellow lives. The tremendous contrast in standar of living has made the grinding poverty of the Far Ea increasingly difficult to bear. Unwittingly, we have co tributed to Asia and Africa's poverty and also to the unrest. The medical work of missions set the stage f a conservation of life. Consequently, population nu bers increased. On the island of Java the increase h bounded from four million in 1800 to thirty-six milli people in 1926. While the problem has been render acute by this increase in population, our rising standar of living in the West and our call in the League of N tions—and more recently in the United Nations—for law against usury and debt bondage, has stimulated the u rest. Over this confused economic situation Russia sca ters her propaganda of a sensate paradise.

Today almost all Asian countries are facing increasin difficulties economically. At the recent Intsitute of P cific Relations held at Lucknow, India, it was revealed that Asiatic production is declining, but the populatio is still increasing. Imports are rising while exports ar declining. The Institute estimated that an annual loa of $500,000,000 for several years would be sufficient fo India and the whole Southeast Asia Area to start climb ing economically. In contrast to this promising poss bility at a relatively light cost, our government is sched uled to provide France with two billion dollars in 195 for her military task, with a commitment of four addi ional billions of dollars in the next several years. Suc information spreads quickly in this contracted world i which we live. What impression do you suppose suc

nformation makes in those corners of the world where ur representatives are proclaiming the Gospel of the on of man?

Representatives of the Christian Church have seen the tremendous poverty of the Far East, but the hugeness of the task has moved us to turn and to look the other way. Our relative inaction in stirring up public opinion has had a strong quality of Mohammedan fatalism.

I have not voted for the man who presently occupies the White House, but I can see President Truman's Point Four Program as deserving a strong endorsement in principle by the Lutheran Church.

Mission Policies

A second aspect of this day of judgment strikes at policies in our missionary work. China presents a situation that tempts one to stand on the sidelines in small talk. What has happened there is far too serious for us to give way to this indulgence. Since the days I was in college in the early twenties, I have heard and read much about plans to make the Chinese church autonomous. And some progress has been made, but it was slow and incomplete. Now, in the coming of the Reds, a government call has gone out to all churches to make themselves self-governing, self-supporting, and self-propagating. What we didn't quite dare to go all out on, secular power in the name of nationalism, makes compulsive.

It isn't only in China that the church has been slow in placing authority in the hands of nationals. The great hesitance of the Batak Church in Sumatra and the Gossner Church in north India in inviting the German missionaries to return is a reflection of their concern lest their autonomy might be usurped. In South Africa several Lutheran missionary leaders have declared that the African is not yet ready to assume self-rule. And this is probably true, but to grant that this is true is also to raise the question "Why is he not ready?" This is the generation wherein God requires speed of us who run His errands.

The Red advance in China was spearheaded by a flood of literature, translations from Russian and original monographs, all available within the price range of the average reading Chinese. The best Chinese students were employed to do the writing and translating. Communist propaganda has staked out for the Christian Church what its world wide literature task must be.

Distrust of the West

A third aspect of God's judgment on the West—which we must accept as a judgment on the Church—is the hatred and distrust which is accumulating through the persistence of the West's racial discrimination. If you read the news reports of the Lucknow meeting of the Institute on Pacific Relations, (mid-October), you will remember that there were daily attacks on the nations of the Occident, particularly the United States. Michael Straight, editor of the New Republic, presented a report summarizing the basic conflicts between the East and West that overshadowed the points of agreement. At the head of this list he reported, "Continued attitudes of racial superiority, particularly in Africa."

This finding of the Lucknow meeting is abundantly substantiated by the missionary's experience. At a chapel exercise in the Teachers' Training School at Ashira in northern Tanganyika, one of the teachers asked me publicly to bring greetings to the brethren in America, and then added, ". . . to as many as want to be our brethren." At a meeting of the student body at Bethel College on the Hermansburg field in west Transvaal, South Africa, students plied me with questions for an hour and one half. And most of the questions pressed for answers and observations about living and working conditions of the American negro.

The executive committee of the Lutheran World Federation includes an Indian national. This committee meets annually. Expenses are borne by the national committees of the country from which a man comes. In the case of the Indian member the expense has to be absorbed by the budget of the Federation. The committee has therefore limited the times when it will pay his expense to once between LWF assemblies. In India this limitation is looked upon as one more evidence of the feeling that the committee presence of someone other than a white man does not count for much.

In India the president of one of the Younger Churches told me about a church convention where the Indians had been lodged in one building and the white missionaries in another. He stated that at the time the explanation offered was the difference in the food used. Then he offered his own conclusion, "The food explanation was an excuse to cover up western feelings of superiority."

In the swirling racial hatreds of this generation must the Son of man be compelled to use atheistic Marxism to speak His word on this issue? Must it be the followers of Lenin and Marx that without equivocation take the straight road through Samaria?

Finances

The crisis element on the world missions front with which we at home are most familiar is the economic one. The war and post-war dislocations have thrust upon the Lutherans of the United States and the Scandinavian countries the task of assisting sixteen German mission societies and two Finnish societies, in some cases supplementing their work, but in most instances carrying all their work. We have done a magnificent job during the past ten years from the point of view of emergency rescue work. During the current year we are doing about two and one half times as much as the International Missionary Council is doing. But when we consider that a budget of $740,000 is carrying work on fields that number two and one half times as many Christians as all the fields of American Lutherans, then we sense that what we are doing may not be characterized as much more than a holding operation. It was this knowledge that led the last meeting of our Tanganyika General Administrative Committee to direct the following resolution to our

office: "That in the face of our missionary responsibilities we plead that our budget not be reduced, but rather that the National Lutheran Council request the supporting churches to put these missions on the same basis as their own fields and to seek through more effective and direct presentation of the work to the people of the churches to secure greater support for these most vital world missions until such time as the parent societies assume the responsibility."

There will not be nearly enough means from Lutheran World Action funds to place these fields on the same basis as those supported by American boards. Nor does the day seem near at hand when the German societies will be able to do for their fields what they once did. In 1951 they will be able to do a little. One of the strongest of the German societies does not foresee the possibility, under the most favorable circumstances, of doing more than one half of what it did before the war. A German missionary, for whose judgment I have great respect, wrote me a few days ago that an attempt to evaluate what the German societies might look forward to doing left him utterly dejected. Then he raised the delicate question of pooling funds on a given geographical territory. This would virtually mean unified administration of all Lutheran work on the same territory.

I know all the one hundred and one objections that can be raised to such a proposal. If the suggestion were to be placed before my own Commission, I fear that there would be more objections than support. And yet, if Lutheran confessions are as meaningful as we contend, then confessions should be determinative, and not economics. The forces that are arrayed against us march under disciplined strategic planning. The Lutheran Church should do nothing less.

A beginning has been made in the right direction. God placed it in the hearts of the Lutheran missionaries of New Guinea to strike out toward a new day. At their last annual meeting in February they petitioned their respective supporting boards and societies in Australia, the United States and Germany to grant them permission to merge their work and to administer it under one budget and staff. This permission has been granted, and a new constitution is now to be prepared. All decisions except those on basic policy and budget will be made on the field. Cooperation at the home base will be facilitated through the Department of World Missions of the Lutheran World Federation.

Last August during the meetings of the German Evangelical Missionary Council at Neuendettelsau, I conferred with the representatives of the three German societies that have had work in Tanganyika. As we talked about the possibility that the government might permit German personnel to return to work in Tanganyika, I reminded them that it was unlikely that government would permit German administration of the work. As I did this, I was fully aware that there are some Germans who feel as strongly as we Americans may feel about ourselves that their procedures and theories of mission work are the preferred ones. But laying all this aside, old Dr. Knak of the Berlin Mission Society, spoke up with feeling and said, "We must face the new day with a new way. We will not go back to Tanganyika as societies, but in cooperation under the Lutheran World Federation." Through the crisis of these latter years, the still small voice of the Living God has spoken.

I should be very much surprised if someone has not been stimulated to charge that I am placing too much confidence in plans of centralization and organization. Surely, someone will quote Zechariah 4:6. "Not by power nor by might, but by my Spirit, saith the Lord." And because I love this passage so much myself, I would probably repeat it in reply. God is not honored by the fragmentation of our work. The pride against which Zechariah inveighs is not dethroned by arithmetical division. No resort to human power or devices can accomplish God's work. It will be done only in dependence upon His enabling Spirit. But surely it is not beyond possibility that God's Holy Spirit may be the very One who out of the crisis of today calls us to close ranks among those who are on the fighting front? No one who was present at Baitabag, New Guinea, last February will believe other than that God gave to the Australians, the Americans, and the Germans the common mind reflected in their resolution.

Finally, in any period of crisis, the Christian does not probe with embarrassing questions in the spirit of fault-finding, nor does He allow God's searchlight to shine into His own heart to enlarge upon the despair that can so easily take hold of us. It is rather because he knows that his position qua-Christian makes him a participant rather than an on-looker. And in his participation he cannot avoid saying through his probing and questions, "Lord, speak for thy servant heareth!"

The Three Kingdoms According to Luther

Paul T. Fuhrmann

PLACED BETWEEN the French power in the West and the Turkish hordes in the South-East, with masses of peasants in intermittent revolt since 1476 and its smaller nobility impoverished and restless, the German Empire of Luther's time did not possess unity of thought, serenity of life and emotional stability. Wars, misery, plagues fostered strange prophecies. In 1438 a priest, writing a revolutionary program, stated that the world would soon enter its final stage. A John Lichtenberger set the end of the world sometime between 1534 and 1540. There was in the air a vague sense that something dreadful was to happen. Luther breathed some of this atmosphere. Moreover, our Reformer had not had the opportunity to go through modern schools which would have adjusted him to things as they are, made him self-secure, self-confident, optimistic about the world and enthusiastic about life! The reader therefore may expect Luther's ideas about the Kingdom of God, and everything else, to be paradoxical—to say the least.

I

The Kingdom of the Devil

Luther did not take a progressive world betterment for granted. "The world," he said, "remains the world it was thousands of years ago, that is, the spouse of the devil." "Since the fall of Adam, the world no longer knows either God or the creatures. It lives outside of God's glory." "The devil is its king; and the world follows him." "The world is like a drunken peasant: you may put him on horseback on one side, but he falls off on the other; whatever you do, you cannot help him. The world wills to belong to the devil," "who can be in a whole city, and again in a box or nutshell."

"Let no man flatter himself that the devil is in hell, far away." He is very near, bearing "a furious hatred to the human race." "He is so skilled that he is able to cause death even with the leaf of a tree. He has more boxes and pots full of poisons, wherewith he destroys men, than all the apothecaries in the world have of healing medicine. In other words, the power of the devil is greater than we can imagine." He is always active. "Satan plagues and torments people all manner of ways. Some he afflicts in their sleep, with heavy dreams and visions, so that their whole body sweats in anguish of heart. Some he leads, sleeping, out of their beds and chambers, so that (if they were not preserved by the loving angels about them) he would cause their death." "Our bodies are always exposed to the attacks of Satan." "No malady comes upon us from God, who is good and wishes us well." "The devil is the cause of plagues, fevers and diseases."

"When the devil goes to work with judges and lawyers, he engenders all sorts of dissensions and machinations, turning justice into injustice. When he approaches great lords, princes, kings, he gives birth to wars and massacres. When he gains access to theologians, he produces the worst mischiefs of all: false doctrines which seduce and ruin men's souls." "The Scripture clearly shows that the devil gives unto mankind evil thoughts, and suggests evil projects to the ungodly. He is a powerful, crafty and subtle spirit. Christ calls him the Prince of this world. He goes about shooting his thoughts, his fiery darts, into the hearts even of the godly—as discord, hatred to God, despair and blaspheming." "St. Paul well understood all these assaults." "The devil knows the thoughts of the ungodly, for he inspires them therewith. As St. Paul writes, he is the god of this world, and blinds the minds of men that believe not, lest the light of the glorious Gospel of Christ should shine unto them. And Christ gives a reason how it comes to pass that many hear the Word, yet neither understand nor keep the same, when He says: 'The devil comes, and takes the Word out of their hearts, lest they should believe and be freed.'"

"The devil has two manners of shapes or forms, wherein he disguises himself: he either appears in the shape of a serpent, to afflict and kill, or else in the form of a silly sheep, to lie and deceive. These are his two court colors." Luther once, taking up a caterpillar, said: "This is an emblem of the devil in its crawling walk, and bears his colors in its changing hue." "The devil vexes and harasses the workmen in the mines. He makes them think they have found fine new veins of silver, which (when they have labored and labored) turn out to be mere illusions. Even in open day, on the surface of the earth, he causes people to think they see a treasure before them which vanishes when they would pick it up. At times, treasure is really found, but this is by the special grace of God."

"The devil is the prince and god of the world, and has a greater power than all the kings, potentates and princes upon earth." True, modern men make great efforts, but "if God raises somewhere a fine church, the devil immediately builds a chapel alongside of it." As "no world betterment is possible," "the hope of the Christians consists in that unique faith in the resurrection from the dead and life eternal. If Christians had not this expectation, they would be the most miserable among men." "The world seems to have gotten old—like a suit of clothes which, according to the psalm, it is time to change." "The world runs to its end. I often think," Luther said, "that the day of judgment may well come before I achieve my translation of Holy Scripture. All temporal things therein predicted are accomplished. The German Empire leans towards its ruin. The Turk has

reached the summit of his power. The *Reich,* if you wish, under our emperor Charles has recovered a little; but it may be just for its last time, perhaps as with a light which, just before going out forever, throws a last vivid flame." "While taking a walk, I often wonder what to ask in my prayers for the Empire," Luther said, "the only possible thing to ask is, 'Our Father, may thy Kingdom come.'"

"The Empire falls, kings fall, the entire world totters—as a huge house which is about to collapse announces its ruin by small cracks." "The darkness grows thicker around us, and godly servants of the Most High become more and more rare. Impiety and licentiousness are rampant throughout the world. Men live like pigs, like wild beasts, devoid of all reason. But a voice will be heard thundering forth: 'Behold, the bridegroom comes!' God will not be able to bear this wicked world much longer, but will come with the dreadful Last Day." "I hope," said Luther, "that Christ will hasten His day."

II

The Kingdom of God

"When I lay sucking at my mother's breast," says Luther, "I had no notion how I should afterwards eat, drink, live. Even so we now have no idea what the life to come will be." "Christ says that the Last Day shall come as a secret snare." There will be resurrection for judgment: "At the Last Day our Lord will place the poor and the rich money-lovers facing each other"—as St. Matthew 25:31-46 shows. The resurrection will be no effect of cosmic laws but a definite divine act, for "it is the Lord who says: 'I will raise you at the Last Day'; and he will then say: 'Doctor Martin, Doctor Jonas, come to me'; and he will call you all by name—as the Gospel says: *Et vocat eos nominatim.*" "Death then shall be as the sleep of a single day. On the Day of God we shall rise as if we had slept but one night; we shall rub our eyes; and the worms, horror and stench of the grave shall vanish; our weakness shall be gone; our spirit shall be reborn, fresh and valiant." In Christ we possess the tokens of the life to come. "There will be a new heaven and a new earth where flowers and meadows shall be as beautiful as precious stones, and all creatures shall be admirable. Because, if we have the grace of God, all creatures will smile at us. In the new sky there will be a great and magnificent light. We shall then be what we wish we were today. Isaiah and St. Peter speak of a new heaven and a new earth where justice shall dwell. There we shall have what we have so strongly desired: righteousness, peace, joy, salvation. We shall be freed from all evils, from illness, from death. I think of it often," says Luther, "but I get lost in my thoughts. Since there shall be no change, no labor, no business, I cannot understand how we shall spend our time. But I think we shall find in God sufficient subjects of occupation. Here Melanchthon is right when he says: 'Lord, show us the Father and that will suffice.'"

These things are incredible. But "to him that believes," Luther says, "everything is possible. The conception and birth of every human creature, proceeding out of a drop of blood, is no less a miracle and wonder-work of God than the resurrection of the dead. The world is full of such miracles, but we are blind, and cannot see them. The whole world is not able to create one member, no, not so much as a small leaf. The manner of the resurrection will consist in these words: 'Arise, appear, stand up, come, rejoice, you who dwell in the dust of the earth.' I, Luther, shall arise again and speak with you; this finger wherewith I point must come to me again; every thing must come again, for it is written; 'God will create a new heaven and a new earth wherein righteousness shall dwell.'" "Heaven and earth shall be transfigured. Then God will be all in all. Snakes and all those beings (which original sin has made malicious and harmful to us) shall become charming. We will play with them. Human reason is powerless to understand that great joy, because our thoughts do not go beyond visible things and no heart of man can comprehend eternity." "The earth will then be no arid waste, but a beautiful new earth, where all the just shall dwell together. There will be no carnivorous beasts, or venomous creatures, for all such, like ourselves, will be freed from the curse of sin, and will be to us as friendly as they were to Adam in Paradise. There will be little dogs, with golden hair, shining like precious stones. The foliage of the trees, and the verdure of the grass, will have the brilliancy of emeralds; and we ourselves, delivered from our own mundane subjection to gross appetites and necessities, shall have the same form as now, but infinitely more perfect. Our eyes will be radiant as the purest silver, and we shall be exempt from all sickness and tribulation. We shall behold the glorious Creator face to face; and then, what ineffable satisfaction will it be to find our relations and friends among the just!" "Ah! loving God, defer not Thy coming. I wait impatiently the day when the spring shall return, when day and night shall be of equal length, and when Aurora shall be clear and bright!"

"I hope," Luther used to say, "that Day is not far off. Christ says: 'At that time, you shall scarcely find faith on the earth.' If we make an account, we shall find that we have the Gospel only in a corner. Asia and Africa have it not, the Gospel is not preached in Europe. And this little corner where it is, Saxony, will not hinder the coming of the Last Day of Judgment. The predictions of the Book of Revelation are accomplished already as far as the white horse," 6:2, cf. 19:11-13, which brings the Gospel just before the End.

"The world cannot stand long. The prophets spoke and proclaimed the second coming of Christ as we do now," Luther affirms; "we know that the Last Day will come, yet we know not what and how it will be after this life, but only in general, that we, who are true Christians, shall have everlasting joy, peace and deliverance." "I am convinced," Luther insists, "that everything shall be revealed, which through Christ is presented to us, and is already ours, seeing we believe it." Now, "we cannot know what the creation of the new world shall

for we are not able to comprehend or understand the ation of this temporal world, or of its creatures, which visible and corporal. The joys that are everlasting beyond the comprehension of any human creature. ur Lord God has created this evanescent and temporal gdom, the sky and the earth, all that is therein, so , how much more fair and glorious will He, then, ke His everlasting Kingdom!"

III

The Kingdom of Christ

The present world, or kingdom of the devil, is actual. e final Kingdom of God is presented as future—as a iversal restoration of all things, St. Matthew 19:28, ts 3:21, Rev. 21:1,5, which God alone can and will ng about. For Luther, however, for the Christian, ere is a third reality, actual, present: the Kingdom of rist.

This third Kingdom is no mere human activity, no ple perpetuation of the teachings of the Master- acher-of-Mankind. "Faith," says Luther, "must not only a dead idea of the history concerning this Jesus t one which concludes and is certain that he is the rist, the promised King and Liberator, the Son of God o has bought for us all freedom from sin and eternal ath." "The Kingdom of Christ is a strange kingdom. the world things go as follows: when a king is dead, has for his person lost his kingdom and government; hile this King Christ begins pre-eminently to reign ght after His death." "Christ a king from heaven rules the Holy Spirit and His Word," and "through faith." "This is the difference between the Kingdom of Christ d the kingdom of the world, that Christ considers all en as sinners. He admits no saints, and rejects those ho claim to be holy." "The fact that Jesus collected ound Himself fishermen and the poorest beggars for- ds us to think that the Kingdom of Christ is built pon our wisdom and wealth." "His Kingdom rejects l the outward deeds and character on which men trust, nd requires that they trust and progress only in the race of God." But Luther did not believe in complete anctification or human perfection. While a barber was aving him, Luther turned to Doctor Jonas saying: Original sin in us is like the beard: today we cut it nd have a fresh face but it grows again tomorrow, and eeps growing as long as we are on this earth."

"Is there any righteous then?" Luther asks, and an- wers, "No, but the Christian acknowledges himself as oth sinner and righteous at one and the same time: a inner in reality, but righteous according to the consider- tion and sure promise of God. And because of this he perfect, whole in hope, though in reality a sinner. But he Christian has the beginning of righteousness, that he ay always seek and ask more, always knowing himself nrighteous." For life, the believer remains at the same me sinner and righteous, always turning to God—*simul eccator et iustus, semper penitens.*

In this respect, therefore, "the whole Kingdom of Christ consists of these three words: 'forgiveness of sins.' Thou art a sinner; and forgiveness is granted not to another but to thy very self—a sinner." Even "our dear Lord's nearest servants and outstanding counsellors in his Kingdom are altogether poor sinners."

"The world is given over to wickedness. It is the kingdom of Satan. It obeys no rule, no law. It is of the devil —genitive singular. Hence Christ said of His own that they are in the world but not of the world." "We are among enemies, and can expect nothing but hatred." For, "Christ says, there are two churches: the Church of God and the church of the devil, and these are irreconcilable, opposed and struggling one against the other. Every man lives either with Christ against the devil or with the devil against Christ." In the very Church of Christ "there must be also false Christians and heretics, in order that true Christians may be tried and proved." "It is impossible, however, that God should forsake His Church, for Christ declares: 'I am with you always—unto the end of the world.' That 'you' refers to the perplexed, the broken and contrite in heart." "We live outwardly in the kingdom of the devil, and we expect no good from it; but inwardly we live in the Kingdom of Christ, and therein we see the riches of His glory and grace. We call this: 'Reigning in the midst of thine enemies.' We pass through glory and ignominy, renown and infamy, hatred and love, friends and enemies, until we come to our true friends and to the Father's Kingdom." "The world is the world. It has always been the same, and will ever be the same, that is to say, a world which knows nothing of Christ and wants to know nothing of Him. It follows its own furors and gets but worse. My great consolation," says Luther, "is to know that the Day of the Lord is near. Amen. *Fiat.*"

"God deals strangely with His saints, contrary to all human wisdom and understanding, to the end that they may depend on invisible things." "We do not know how the Lord builds His edifice. All we see is the wooden scaffolding around it. But in the life to come, we shall see the building itself. We shall then be glad to have endured so many temptations."

"If the world knows nothing of faith and charity, holds the cross in horror and ignores that it is under the Cross that the power of God manifests itself," "the present work of the Holy Spirit is to make Christians certain of the Kingdom of Christ and to fill them with such a courage that they defy death, the devil, the world and all its tyrants." Consequently, "we must preach only two things: the Birth and the Kingdom of Christ. All this is not a chronicle but the Gospel. But our doctors have not preached Christ: they have made only a teacher of Him, and have not told how Christ lives in our hearts. Christ reigns in us. We do not feel or grasp Him, but we must accept the Word only. Thus we should preach that whatever good word, deed or thing a man may have, it flows from Christ the Head. All this is preached, and should be preached, not as history, *per modum historiae,* but as the Gospel, *per modum Evangelii.*"

Thus, "Christ's Kingdom is a spiritual Kingdom which comes about differently from a worldly kingdom." "The Gospel of Christ is a Gospel of the last times, and His instruction, after which one can hope for no other." "Printing is the supreme and last gift by which God advances the things of the Gospel. It is the last flame which shines before the extinction of the world. Th holy fathers who now rest would love to see this day i which the Gospel is revealed." "Faith remains unt Christ comes, then faith will cease and be succeeded b love." So, "the Gospel is the last Word and instructio which closes up the world."

Hear the Word of God

Harold Zietlow

"O earth, earth, earth, hear the word of the Lord."
Jeremiah 22:29.

JEREMIAH LOVED THIS EARTH to which he cried. He loved the God for whom he spoke. He was like a faithful pastor who loves his people and loves his God. Unfortunately the Jews to whom he spoke were part of a dying civilization. King Coniah, mentioned just before our text, was a new low in the history of Jewish religious and social dissolution. Still Jeremiah loved them. For they were his brothers. The warning of God's punishment which he had to deliver to them was like a fire burning within his bones. He must have felt like Jesus who wept over Jerusalem saying: "O Jerusalem, Jerusalem . . ." Jeremiah said: "O earth, earth, earth, . . ." Michelangelo painted him sitting with his chin in his hand pining in utter dejection. Just prior to the time of our text he had spent seven years hiding from the royal police who sought him because he told the leaders that if they did not reform according to the word of God they would be destroyed. They did not listen. They were destroyed.

That same impassioned word of warning resounds to our civilization today. According to essays by a great contemporary historian, Toynbee, we are making some of the same mistakes that led to the fall of nineteen other civilizations. We are scheduled for disaster. In this danger the Spirit of God speaks through our text to us, warning us to *HEAR THE WORD OF GOD!* We are to hear the word of God: (1) through which we are saved; and (2) by which we serve.

I. *Through Which You Are Saved*

Study the invisible word of God in the Law and the Gospel. Then examine our persent way of life to see if it complies with the Law of God. Unfortunately you will find our nation being influenced and run just as much by big time gangsters and international crime syndicates as by the Law of God. The American Association for the Advancement of Atheism openly defies the very first commandment of God. The recent Kefauver Crime Committee's investigation opened the average citizen's eyes to the extent of our "mobocracy." Senator Tobey observed that only in the hinterlands of our nation could one find Christian, law-abiding citizens. A former Chi cago policeman who was going to testify before the Crim Committee never got a chance. He was helplessly mowe down by mobsters' bullets in front of his home. I was witness for the F.B.I., Narcotics Agents, and the Stat of Ohio in a trial against three escaped convicts who ha robbed the local Mutual Drug Company on Christma Eve of 1948. When their trial came up, and before I too the witness stand, they got word to me that if I testifie against them they would: "knock me off." Anyone wit a nickel to buy a newspaper can read therein a chronicl of lawlessness. In contrast to this ruthless disrespect fo law, hearing the Law of God means to obey it.

In our complex way of life, there are also found mor subtle and sophisticated examples of disobedience to th will of God. But they are no less sinful. Laws of dis crimination and prejudice are exemplified in our publi opposition to civil rights, in our Jim Crow laws, and i poll taxes. In cities' real estate codes the wealthy wi not let the poor live in the same neighborhood. Why Because money rules, not the Law of Love. Ku Klu Klan mobs have shown their defiance of the Law o Christ by burning a large, wooden, Christian cross on high hill at night so all could see. Three weeks ago heard a speaker tell about our American lynchings. On which he described took place in southern Kentucky There were no proceedings of justice for the victim. A rope was tied around a negro father's neck and the attached to the rear bumper of an automobile. He wa then dragged up and down the main street of the tow until dead. The mobs lined the street and cheered. The all cheered but one. A little black boy with kinky hai was back in an alley hysterically crying bitter tears! Th dragging man was his father.

To this lawless, ruthless, heartless society we cry HEAR THE WORD OF GOD! That was the final warn ing which Jeremiah gave to his people. Zechariah late tells us that the people turned their shoulders towar the word of God, and their hearts were as adamant ston Their hearts were as stone, but Jeremiah says that th word of God is like a "hammer that breaketh the rock to pieces." They were smashed as a potter's vessel i dashed to the ground.

And these were the specific punishments for the of

fenders of the imperishable Law of God. Let our offenders take heed. The Jewish nobles and princes had exploited slave labor. They forced the slaves to carry sharp rocks on their bared backs under the baking sun to build luxurious palaces in which the privileged lived in moral debauchery. For these social injustices, against which Jeremiah preached, the privileged princes and nobles were the first to be singled out by the Babylonians and Chaldeans for punishment. Some were skinned alive. Others were tied in dungeons along the Dead Sea while salt water was permitted slowly to pour in and drown them. During the siege of Jerusalem, many of them literally got a taste of the diet of the poor, for they had to search the garbage along the streets for food.

Instead of worshipping God as they were commanded, the false prophets and religious priests of the Jews had baked raisin cakes for the Queen of Heaven. God's reprisal was that these false priests were themselves literally baked by the enemy on flaming funeral pyres. The Jewish king, Zedekiah, was led out to the edge of Jerusalem to witness the execution of his sons; then his eyes were put out and he was exiled. The Law of God was vindicated. Those who defied the word of God were punished. The warning for us is: hear the Law of God and obey it.

Hear the Gospel and believe it. The good and perfect Law of God shows us that we all have sinned and need God's forgiveness. As the word of God testifies: ". . . to whom shall we go, for thou hast the words of eternal life?" In the Gospel, we learn of the grace of God through which we are saved by faith. This Gospel of eternal life is the hope by which we live. It is the bread of life for which our souls hunger.

Having heard the riches of the Gospel, we are to appropriate the visible word of God in the Sacraments to strengthen and sanctify us. Thus our sinful lives are improved. We have a concrete example of this in the latter part of the nineteenth century. It was then that Theodore of Ethiopia, starting a drive to abolish slavery, had his slaves instructed and baptized; for only Christians were not to participate in slave trade. The movement spread. By 1923 all of the slaves were emancipated. "It is not the water indeed that does such great things, but the word of God connected with the water, and our faith which relies on that word of God," as Luther writes in his catechism. "He who believeth and is baptized shall be saved."

We can also observe the word of God in visible form in the Lord's Supper. We want to commune with God and with our fellow men. The word bids us: "Take and eat."

Listen to the victorious Word of God incarnate in Jesus Christ! He is the Word of God who became flesh and dwelt among us. Many have learned of God and his plan of salvation through the Christmas drama of the birth of the humble Christ-child in a manger in Bethlehem. Jews and Gentiles have come to a saving Christian faith through the historic fact that Christ was the Messiah who fulfilled the ancient prophecies in the Old Testament. Others have been converted by the teachings in Christ's Sermon on the Mount, His parables, and miracles. Christ often said: "He who hath ears to hear, let him hear." Others have been moved to faith by the Passion drama—the innocent Lamb of God enduring suffering and calumny. They saw His innocence as men mocked Him, laughed at His prayers, scourged Him, spit in His face, crowned Him with thorns, spiked Him to a cross, buried Him in a borrowed grave, from which He arose and ascended into Heaven victorious over sin and death. In His sacrifice we have victory. Listen to Him and believe. He is the living Word who gives us the power and motivation to serve.

II. *By Which You Serve*

For second, we are to hear the word of God by which we serve. Of the 394 times that the verb *to hear* is used in the Old Testament, in most of the events it implies action, obedience, service. Beyond the revelation of the truths of the word of God in our church, society and world, we can also, in each of these places, serve by the word of God.

We can learn of the saving word of God as it is revealed through the teaching services of the church; in confirmation instruction for children and adults; in Sunday School, the Christian Day School, Bible Classes, lectures, pamphlets, and religious movies. Our church is ever proclaiming from the open Bible, bringing souls to the Savior. We can also see the power of the word of God in the church's great tradition as the standard bearer of God's mercies. It is the only source of love and mercy in the world. Its hospitals, medical missions sanatoriums, welfare centers, and many houses of worship, are monuments of the word of God in action.

Along with its message and many gifts, the church also has a mission. Christ commanded: "Go ye therefore and teach all nations." This mission of the church has been disastrously neglected. It was observed by a local church convention that Communism has amassed more converts in 30 years than complacent and selfish Christians have been able to evangelize in 20 centuries. In our Church we count the average gift for foreign missions each year in pennies. In the last 20 years we have lost one million young people between confirmation and marriage. The last available statistics for a ten year period that gave comparative increases showed that while the population of the United States increased 7.2%, the number of Christians in our country increased only 7.6%; and this small increase was not so much among the organized laborers, prosperous farmers, and industrial magnates of the North, but among the share-croppers, and poor workers in the South, in the land of *Tobacco Road, Gone with the Wind,* and *Grapes of Wrath.* For here the evangelists had found good soil for the seed which is the word of God. Jeremiah could not penetrate those in health, wealth and secruity with the word of God. But should not our people realize that sailing through life in the security of a ship made of health and wealth is not only contrary to the mission of the word of God, but is also myopic as a philosophy of life? Perhaps some of you

either remember or read of the disaster which struck the passengers on the supposedly unsinkable ship, *Titanic.* It was making its maiden voyage on April 14, 1912, when it struck a chunk of ice off Cape Race. Its radio went dead. Its motors stopped. The allegedly unsinkable ship with over a thousand passengers was going to its watery grave. The jazz band which earlier in the evening had played torch songs while the celebrities danced, now assembled on the deck and played, while the pajama-clad celebrities sang: "Nearer, My God, to Thee." We change our tunes when confronted with eternity. Life too has its hidden chunks of ice. And health, wealth and security do not compose an unsinkable ship. Yet, though heaven and earth pass away, the word of God will not pass away. We cannot stultify the mission of the church and thereby spurn the word of God.

A more grievous obstacle in the path of the mission of the church is the secularization of the pure word of God. For example, along with England's treaty with the Chinese, to preach the Gospel to them, was included a clause to dump opium upon them. And England is considered a Christian nation. On the other hand, Confucian China was able to suppress the use of gunpowder in war for centuries, while we as a professedly Christian nation boast of our ability in the atomic bomb to pulverize whole cities, inconsiderate of non-combatant women and children. Our missionaries sacrifice to carry the pure word of God and the Christian way of life to natives on the islands and outposts of civilization. Then in war along come the soldiers from our supposedly Christian nation, blasphemously cursing and using the holy names of God in just the opposite meanings to those which the missionaries had taught, contaminating these new Christian communities with whiskey, immorality, and venereal diseases. This is enough to indicate to us that the mission of the word of God in the church has not only been neglected and corrupted, but the way of life taught in the word has also been rejected by our own people. We need reform here, with the prayer:

"Sanctify us through thy word,
Thy word is truth."

Observe the revelation of the truths of the word of God in your Christian fellowship. We have seen this imperative accomplished in our social experiences as a class. We came here to this Christian institution from scattered states and foreign countries in 1944. We have studied the arts, sciences, and theology under Christian professors. We have helped each other when in need. We have given each other mutual advice, and shared helpful facts and experiences. How valuable our Christian community has been will be felt more profoundly as we say farewell to go to our distant calls, thousands of miles apart, knowing that the mathematical chances are against our ever being together again this side of Heaven.

On a broader secular scale, social living has also resulted in many problems. Satan offers many more temptations to man in society than to man in isolation. A young lad who is otherwise well disciplined when alone at home will, when with *la compagnie,* shoot a beautiful, singing bluebird, just to show the boys how accurately he can shoot. The excuse for most social sins of adults is: "Well, everyone else is doing it." But we are to live according to the word of God, not according to whimsical, insane mob action. Because people have not lived according to the word of God, they have gotten themselves into many problems. Desperation and mental depression have resulted. Suicides are numerous. Mental hospitals are overcrowded. The aged and orphans do not get due, loving care. Everyone feels insecure. I recently stayed with an aged bachelor for a night and day when he was in danger of death. He was not only very ill, but he was mentally depressed. About three o'clock in the morning, as he thought of his pain and then of the monotony of his daily job, he moaned: "If I do get well again, look what I have to go back to." We find young married couples, capable of having children, who refuse to bring children into this world to be slaughtered in wars or victimized by crime, immorality and depressions. Meanwhile there are thousands of victims of tragedy every day. These are the kinds of things that burdened Jeremiah's sympathetic heart. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We are to be servants of the word of God for our fellow men.

Hear the word of God in its own created world! For the world was created by the power of the word of God. In Psalm 148 we observe the "fire, hail, snow, ice and the storms which do His word." We see the majesty of the word of God in the glorious galaxies with their spinning stars, the marvel of the hydrogen and carbon cycles which support life, the complexity of the human eye, the rays of sun striking the chlorophyl in the leaves of plants 93 million miles away, the cold crystal snowflake, the warm, summer rain, the autumn sunset, and the roaring, plunging cataract, all together in a closing symphony thunder-*God!* Elizabeth Barrett Browning listened to the voice of God in nature, and wrote in *Aurora Leigh:*

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit around and pick blackberries."

It was also Mrs. Browning's sympathetic heart which heard the voice of God crying in the needs of the world. Her powerful pen called for help and reform in *The Cry of the Children.* The poem was against the exploitation of the poor working children in England's corrupt factory system in 1844. She wrote:

"They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in high places,
With eyes turned on Deity.
'How long,' they say, 'how long, O cruel nation,
Will you stand, to move the world, on a child's heart,—
Stifle down with a mailed heel its palpitation,
And tread onward to your throne amid the mart?'"

We, too, are to hear the voice of God in the crying needs of the world. There are 1000 million people in the world who can not read or write. With this illiteracy goes disease, immorality and poverty. Each night, one-third of the people of the world go to bed with hungry stomachs. Their souls are even more famished. Their needs and the word of God plead with us to share our Gospel knowledge and prosperity with them. The power and wisdom to solve the needs of this earth are found in the Word of God, if the people will but listen.

If they do not listen to the saving and serving word of God now, there will come a time when they will. The Master says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." May he say to us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

Farewell Address

Douglas MacArthur

Following is a stenographic report of the complete text of Gen. Douglas MacArthur's address to Congress on Apr. 19, 1951, as it was recorded by the Associated Press:

MR. PRESIDENT, Mr. Speaker and distinguished members of the Congress: I stand on this rostrum with a sense of deep humility and pride—humility in the weight of those great architects of our history who have stood here before me, pride in the reflection that this home of legislative debate represents human liberty in the purest form yet devised.

Here are centered the hopes and aspirations and faith of the entire human race.

I do not stand here as advocate for any partisan cause, for the issues are fundamental and reach quite beyond the realm of partisan considerations. They must be resolved on the highest plane of national interest if our course is to prove sound and our future protected.

'Fellow American'

I trust, therefore, that you will do me the justice of receiving that which I have to say as solely expressing the considered viewpoint of a fellow American.

I address you with neither rancor nor bitterness in the fading twilight of life, with but one purpose in mind: To serve my country.

The issues are global, and so interlocked that to consider the problems of one sector oblivious to those of another is to court disaster for the whole. While Asia is commonly referred to as the gateway to Europe, it is no less true that Europe is the gateway to Asia, and the broad influence of the one can not fail to have its impact upon the other. There are those who claim our strength is inadequate to protect on both fronts, that we cannot divide our effort. I can think of no greater expression of defeatism.

If a potential enemy can divide his strength on two fronts, it is for us to counter his effort. The Communist threat is a global one. Its successful advance in one sector threatens the destruction of every other sector. You can not appease or otherwise surrender to Communism in Asia without simultaneously undermining our efforts to halt its advance in Europe.

Beyond pointing out these general truisms, I shall confine my discussion to the general areas of Asia.

Before one may objectively assess the situation now existing there, he must comprehend something of Asia's past and the revolutionary changes which have marked her course up to the present. Long exploited by the so-called colonial powers, with little opportunity to achieve any degree of social justice, individual dignity or a higher standard of life such as guided our own noble administration in the Philippines, the people of Asia found their opportunity in the war just past to throw off the shackles of colonialism and now see the dawn of new opportunity, and heretofore unfelt dignity, and the self-respect of political freedom.

Cites Progress

Mustering half of the earth's population, and 60 per cent of its natural resources, these peoples are rapidly consolidating a new force, both moral and material, with which to raise the living standard and erect adaptations of the design of modern progress to their own distinct cultural environments.

Whether one adheres to the concept of colonialization or not, this is the direction of Asian progress and it may not be stopped. It is a corollary to the shift of the world economic frontiers as the whole epicenter of world affairs rotates back toward the area whence it started.

In this situation, it becomes vital that our own country orient its policies in consonance with this basic evolutionary condition rather than pursue a course blind to reality that the colonial era is now past and the Asian peoples covet the right to shape their own free destiny. What they seek now is friendly guidance, understanding and support, not imperious direction, the dignity of equality and not the shame of subjugation.

Their pre-war standard of life, pitifully low, is infinitely lower now in the devastation left in war's wake. World ideologies play little part on Asian thinking and are little understood.

What the people strive for is the opportunity for a little more food in their stomachs, a little better clothing on their backs and a little firmer roof over their heads, and the realization of the normal nationalist urge for political freedom.

These political-social conditions have but an indirect bearing upon our own national security, but do form a backdrop to contemporary planning which must be thoughtfully considered if we are to avoid the pitfalls of unrealism.

Of more direct and immediate bearing upon our national security are the changes wrought in the strategic potential of the Pacific Ocean in the course of the past war.

Avenue of Weakness

Prior thereto the Western strategic frontier of the United States lay on the littoral line of the Americas, with an exposed island salient extending out through Hawaii, Midway and Guam to the Philippines. That salient proved not an outpost of strength but an avenue of weakness along which the enemy could and did attack. The Pacific was a potential area of advance for any predatory force intent upon striking at the bordering land areas.

All this was changed by our Pacific victory. Our strategic frontier then shifted to embrace the entire Pacific Ocean, which became a vast moat to protect us as long as we hold it. Indeed, it acts as a protective shield for all of the Americas and all free lands of the Pacific Ocean area. We control it to the shores of Asia by a chain of islands extending in an arc from the Aleutians to the Mariannas, held by us and our free allies.

From this island chain we can dominate with sea and air power every Asiatic port from Vladivostok to Singapore—with sea and air power, every port, as I said, from Vladivostok to Singapore—and prevent any hostile movement into the Pacific.

Any predatory attack from Asia must be an amphibious effort. No amphibious force can be successful without control of the sea lanes and the air over those lanes in its avenue of advance. With naval and air supremacy and modest ground elements to defend bases, any major attack from continental Asia toward us or our friends in the Pacific would be doomed to failure.

Under such conditions, the Pacific no longer represents menacing avenues of approach for a prospective invader. It assumes, instead, the friendly aspect of a peaceful lake.

Our line of defense is a natural one and can be maintained with a minimum of military effort and expense. It envisions no attack against anyone, nor does it provide the bastions essential for offensive operations, but properly maintained, would be an invincible defense against aggression.

The holding of this littoral defense line in the wester Pacific is entirely dependent upon holding all segmen thereof, for any major breach of that line by an unfrien ly power would render vulnerable to determined attac every other major segment. This is a military estima as to which I have yet to find a military leader who w take exception.

Must Keep Formosa

For that reason, I have strongly recommended in t past, as a matter of military urgency, that under no ci cumstances must Formosa fall under Communist contr Such an eventuality would at once threaten the freedo of the Philippines and the loss of Japan, and might w force our Western frontier back to the coast of Californ Oregon and Washington.

To understand the changes which now appear upon t Chinese mainland, one must understand the changes Chinese character and culture over the past 50 yea China up to 50 years ago was completely non-homog neous, being compartmented into groups divided again each other. The war-making tendency was almost no existent as they still followed the tenets of the Confu cian ideal of pacifist culture.

At the turn of the century under the regime of Cha Tso-Lin efforts toward greater homogeneity produc the start of a nationalist urge. This was further a more successfully developed under the leadership Chiang Kai-Shek, but has been brought to its great fruition under the present regime to the point that has now taken on the character of a united nationali of increasingly dominant aggressive tendencies.

Through the past 50 years the Chinese people ha thus become militarized in their concepts and in th ideals. They now constitute excellent soldiers, with co petent staffs and commanders. This has produced a n and dominant power in Asia, which, for its own purpos is allied with Soviet Russia but which in its own c cepts and methods has become aggressively imperialis with a lust for expansion and increased power normal this type of imperialism.

There is little of the ideological concept either one w or another in the Chinese make-up. The standard of l ing is so low and the capital accumulation has been thoroughly dissipated by war that the masses are d perate and eager to follow any leadership which see to promise the alleviation of woeful stringencies.

I have from the beginning believed that the Chin Communists' support of the North Koreans was the do inant one. Their interests are at present parallel w those of the Soviet, but I believe that the aggressiven recently displayed not only in Korea but also in In China and Tibet and pointing potentially toward south reflects predominantly the same lust for the pansion of power which has animated every would conqueror since the beginning of time.

Lauds Japanese

The Japanese people since the war have undergone e greatest reformation recorded in modern history. ith a commendable will, eagerness to learn, and marked apacity to understand, they have from the ashes left in ar's wake erected in Japan an edifice dedicated to ie supremacy of individual liberty and personal dignity, nd in the ensuing process there has been created a truly epresentative government committed to the advance of olitical morality, freedom of economic enterprise, and ocial justice.

Politically, economically, and socially Japan is now breast of many free nations of the earth and will not gain fail the universal trust. That it may be counted pon to wield a profoundly beneficial influence over the ourse of events in Asia is attested by the magnificent nanner in which the Japanese people have met the reent challenge of war, unrest and confusion surrounding hem from the outside and checked Communism within heir own frontiers without the slightest slackening in heir forward progress.

I sent all four of our occupation divisions to the Korean battlefront without the slightest qualms as to the effect of the resulting power vacuum upon Japan. The results fully justified my faith.

I know of no nation more serene, orderly and industrious, nor in which higher hopes can be entertained for future constructive service in the advance of the human race.

Of our former ward, the Philippines, we can look forward in confidence that the existing unrest will be corrected and a strong and healthy nation will grow in the longer aftermath of the war's terrible destructiveness. We must be patient and understanding and never fail them, as in our hour of need they did not fail us.

A Christian nation, the Philippines stands as a mighty bulwark of Christianity in the Far East, and its capacity for high moral leadership in Asia is unlimited.

On Formosa, the government of the Republic of China has had the opportunity to refute by action much of the malicious gossip which so undermined the strength of its leadership on the Chinese mainland. The Formosan people are receiving a just and enlightened administration with majority representation in the organs of government, and politically, economically and socially they appear to be advancing along sound and constructive lines.

Turns to Korea

With this brief insight into the surrounding areas, I now turn to the Korean conflict.

While I was not consulted prior to the President's decision to intervene in support of the Republic of Korea, that decision, from a military standpoint, proved a sound one. As I say, it proved to be a sound one, as we hurled back the invader and decimated his forces. Our victory was complete, and our objectives within reach, when Red China intervened with numerically superior ground forces.

This created a new war and an entirely new situation, a situation not contemplated when our forces were committed against the North Korean invaders; a situation which called for new decisions in the diplomatic sphere to permit the realistic adjustment of military strategy. Such decisions have not been forthcoming.

While no man in his right mind would advocate sending our ground forces into continental China, and such was never given thought, the new situation did urgently demand a drastic revision of strategic planning if our political aim was to defeat this new enemy as we had defeated the old one.

Apart from the military need, as I saw it, to neutralize sanctuary protection given the enemy north of the Yalu, I felt that military necessity in the conduct of the war made necessary (1) The intensification of our economic blockade against China, (2) The imposition of a Naval blockade against the China coast, (3) Removal of restrictions on air reconnaissance of China's coastal area and of Manchuria, (4) Removal of restrictions on the forces of the Republic of China on Formosa, with logistical support to contribute to their effective operations against the Chinese mainland.

Joint Chiefs Backing

For entertaining these views, all professionally designed to support our forces in Korea and to bring hostilities to an end with the least possible delay and at a saving of countless American and Allied lives, I have been severely criticized in lay circles, principally abroad, despite my understanding that from a military standpoint the above views have been fully shared in the past by practically every military leader concerned with the Korean campaign, including our own Joint Chiefs of Staff.

I called for reinforcements, but was informed that reinforcements were not available. I made clear that if not permitted to destroy the enemy built-up bases north of the Yalu, if not permitted to utilize the friendly Chinese force of some 600,000 men on Formosa, if not permitted to blockade the China coast to prevent the Chinese Reds from getting succor from without, and if there was to be no hope of major reinforcements, the position of the command from the military standpoint forbade victory.

We could hold in Korea by constant maneuver and in an area where our supply line advantages were in balance with the supply line disadvantages of the enemy, but we could hope at best for only an indecisive campaign with its terrible and constant attrition upon our forces if the enemy utilized its full military potential.

I have constantly called for the new political decisions essential to a solution.

Efforts have been made to distort my position. It has been said in effect that I was a warmonger. Nothing could be further from the truth.

I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both

friend and foe has rendered it useless as a means of settling international disputes.

Indeed, the second day of September, 1945, just following the surrender of the Japanese nation on the Battleship Missouri, I formally cautioned as follows:

"Men since the beginning of time have sought peace. Various methods through the ages have ben attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, our Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all the material and cultural developments of the past 2000 years. It must be of the spirit if we are to save the flesh."

But once war is forced upon us, there is no other alternative than to apply every means to bring it to a swift end. War's very object is victory, not prolonged indecision.

Assails Appeasement

In war indeed there can be no substitute for victory.

There are some who for varying reasons would appease Red China. They are blind to history's clear lesson, for history teaches with unmistakable emphasis that appeasement but begets new and bloodier wars. It points to no single instance where this end has justified that means, where appeasement has led to more than a sham peace. Like blackmail, it lays the basis for new and successively greater demands until, as in blackmail, violence becomes the only other alternative. Why, my soldiers asked me, surrender military advantages to an enemy in the field? I could not answer.

Some may say to avoid spread of the conflict into an all-out war with China. Others, to avoid Soviet inte vention. Neither explanation seems valid, for China already engaging with the maximum power it can com mit, and the Soviet will not necessarily mesh its actio with our moves. Like a cobra, any new enemy will mo likely strike whenever it feels that the relativity of mil tary and other potentialities is in its favor on a worl wide basis.

The tragedy of Korea is further heightened by the fa that its military action was confined to its territorial lin its. It condemns that nation, which it is our purpose save, to suffer the devastating impact of full naval an air bombardment while the enemy's sanctuaries are ful protected from such attack and devastation.

Of the nations of the world, Korea alone, up to no is the sole one which has risked its all against Commu nism. The magnificence of the courage and fortitude the Korean people defies description. They have chose to risk death rather than slavery. Their last words me were: "Don't scuttle the Pacific."

GI's 'Splendid'

I have just left your fighting sons in Korea. They hav done their best there, and I can report to you witho reservation that they are splendid in every way.

It was my constant effort to preserve them and end thi savage conflict honorably and with the least loss of tim and a minimum sacrifice of life. Its growing bloodshe has caused me the deepest anguish and anxiety. Thos gallant men will remain often in my thoughts and in m prayers always.

I am closing my 52 years of military service. When joined the Army, even before the turn of the century, it was the fulfillment of all of my boyish hopes and dream The world has turned over many times since I took th oath at West Point, and the hopes and dreams have al since vanished, but I still remember the refrain of on of the most popular barracks ballads of that day whic proclaimed most proudly that old soldiers never die; the just fade away. *And like the old soldier of that ballad I now close my military career and just fade away, a old soldier who tried to do his duty as God gave him th light to see that duty.* GOODBY.

News of the Churches

Five Lutheran Denominations Discuss Organic Union

Chicago — Organic union of five church bodies belonging to the American Lutheran Conference came within the range of possibility when thirty-nine representatives of these groups met here to explore such a merger.

The denominations involved are the Evangelical Lutheran Church, the American Lutheran Church, the United Evangelical Lutheran Church, the Augustana Lutheran Church, and the Lutheran Free Church.

The three first-named bodies have been carrying on negotiations since 1949 looking toward a tripartite union. In a move to extend the scope of the proposed merger, invitations were extended recently to the Augustana Lutheran Church and the Lutheran Free Church to participate in the discussions.

As a result of the conversations here, an Augustana union committee of nine members, headed by Dr. P. O. Bersell, president of the Church, agreed to accept a consultative relationship with the joint union committee. Dr. Bersell's committee will ask further mandate from the Augustana Lutheran Church at its sessions in June on continued participation in the proposed merger. The Augustana committee also agreed to seek a final decision on the question of union at the 1952 synod of the Augustana Church.

Dr. T. O. Burntvedt, president of the Lutheran Free Church, said he would recommend to the annual conference of his Church in June that it elect an official union committee of nine members to explore the possibility of joining the merger.

Another meeting of the five groups is scheduled for July 10 and 11, following the annual conventions of the Augustana Lutheran Church and the Lutheran Free Church.

The American Lutheran Conference, a loose federation, was organized in 1930. If the five bodies constituting it agree to merge, the resulting union will become the largest Lutheran Church in America, with a baptized membership of 2,079,459, according to 1949 statistics.

—o—

Urge Canadian Lutheran Group Become Autonomous

Minneapolis, Minn.—The Canada district of the Evangelical Lutheran Church has been encouraged by the ELC Council to take further steps towards becoming an autonomous Church.

A resolution adopted by the Council here said the achievement of autonomy would "further the Kingdom of God in that great country."

The Council approved a recommendation by the Church's commission on higher education that presidents of the denomination's colleges be required to be ordained men with pastoral experience.

In another action, the Council encouraged pastors to enter the military chaplaincy, and urged more to do so on a permanent basis. It suggested that the Church should issue leters of call to men who enter the chaplaincy, thus permitting the ordination of seminary graduates on this basis.

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Lutherans Ask Churches To Abandon Gambling

Springfield, Mass.—A resolution urging member churches to abandon all forms of gambling, including chances and raffles, was adopted here by delegates to the annual New England conference of the Augustana Evangelical Lutheran Church.

Denouncing all gambling as "destructive of basic honesty," the resolution said:

"It contributes to the breaking up of homes, decline of morality, and the undermining of Christian standards in general. We earnestly urge our churches and their auxiliaries to abandon any form of income methods that may involve an element of gambling."

The resolution also asked the conference's churches to help defeat any attempt to establish a state lottery and to fight for the elimination of legalized horse and dog racing.

Some 300 delegates heard conference leaders declare "it is the duty of parents to stamp out the desire to gamble by younger people."

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Lutheran Synod Inaugurates Laymen's Retreats

St. Louis—A laymen's retreat, the first of its kind to be officially sponsored by the Lutheran Church-Missouri Synod, will be held at Trout Lodge, near Potosi, Mo., May 5-6.

Announcement of the retreat, which will become a permanent project of the Church's Bible Institute program, was made here by he Rev. Oscar E. Feucht, the Institute's dean. Future retreats, he said, will be held in various parts of the country.

Clergymen will lead religious discussions on the first day of the retreat and then laymen will take over. General theme will be "The Priesthood of All Believers." In a series of conferences laymen will study the application of this theme to their role in the church, business and social life.

Missouri Synod Lutherans in certain localities have held retreats in the past, but they have done so as private groups. The Trout Lodge retreat now brings the movement under the official sponsorship of the Church.

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Lutheran Welfare Conference Backs Social Worker in Dispute

Dayton, O.—The Lutheran Welfare Conference in America has come to the defense of a social worker who refused to turn over confidential adoption files to the board of trustees of his agency.

A resolution adopted by the national meeting of the Conference here reaffirmed its "deep concern" in preserving the principle that "agency records containing confidential information belonging to clients be kept inviolate."

While no specific situations were mentioned, the resolution noted that "some public and private welfare agencies and executives have been pressured from time to time to violate the principle of confidentiality by revealing information and records of clients."

It declared that agencies and executives who are required to violate such confidences "will be unable to serve their clients adequately."

The resolution was said by delegates to be motivated by a controversy centering around the Rev. Louis W. Wickham, executive secretary of the Cleveland Lutheran Children's Aid Society. An agency of the Lutheran Church-Missouri Synod, it is not affiliated with the Lutheran Welfare Conference, but with Associated Lutheran Charities.

Mr. Wickham reportedly faces the threat of dismissal from his post because he had refused to turn over confidential records to the board of his agency. The board said it wanted the case histories of families for the purpose of "evaluating procedures and cutting down costs of running the agency."

In refusing to turn over their medical, legal and social case histories, Mr. Wickham and his staff of five graduate social workers claimed that such action would violate the confidential nature of their profession.

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Lutherans Urged to Cooperate In Civilian Defense

Sioux City, Iowa — The Associated Lutheran Charities adopted a resolution at its 50th annual convention here calling upon all members and affiliated groups to cooperate in the civilian defense program. Attending the convention were more than 200 delegates from social welfare agencies within the Lutheran Synodical Conference of North America.

Declaring that civil authorities have warned of "the dangers that threaten us," the resolution urged "every organization and every worker to consider where and how service may be rendered in carrying out the civil defense program."

It said that Lutherans should volunteer their "counsel and help to the national and local officials appointed for civil defense," and should also "offer a spiritual program to the authorities to undergird community courage and faith if disaster suddenly comes upon us."

Addressing the opening session of the convention, the Rev. Henry F. Wind, president, said that although the term, welfare state, may have "odious connotations to many," it indicates that "the public is aware that social welfare is becoming more and more the concern of the government."

"It is axiomatic today," he said, "that the care of all is the concern of all. Activities of voluntary agencies must be so ordered as to promote the general social welfare of the community."

Emphasizing the need of scientifically trained workers in broadening fields of social welfare activity, Mr. Wind said that "social work as it is known today is a far cry from the old philosophy that stressed the giving of alms for the alleviation of biological needs as the chief aim of charity."

"No private or public agency," he said, "can today afford to operate on any other principle than that of scientifically adequate service administered by scientifically trained workers. Good intentions and Christian motivation, while essential and priceless, are no longer adequate."

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Drive-in Church Season Starts

Houston, Tex.—A "come in your car and come as you are" sign will be hung outside a drive-in theater here because a nearby church will occupy the place on Sunday mornings.

Beginning May 6, the five-year-old Peace Lutheran church of nearby Galena Park will hold 8 a.m. church services in the Market Street Drive-in Theater.

The church's 29-year-old pastor, the Rev. E. W. Matthias, said it is an "effort on the part of the church to give people an opportunity to worship before they head for the beach or their favorite picnic ground."

"We want families to pile the children in the car and come to church in sports clothes if they want to," he said. "By making worship services more convenient for them, we hope to reach more people."

Mr. Matthias was uncertain whether to join in the spirit of the service and wear a sport shirt, or keep to the traditional robes.

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Conference of Christian Leaders Held in Peking

London—The Peking Radio reported that a "national conference of Christian leaders and associations" was held in the Chinese Communist capital "to work out measures to enable the

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urches of China to achieve independence in their maintenance, administration and religious teaching."

According to the station, the conference was sponsored by the Government Administration Council in accordance with the government's decree last December aimed at "enabling American-subsidized bodies in China to become completely self-supporting and self-governing."

Reporting on the conference, which it said was attended by more than 150 Christian leaders from all parts of China, the Peking Radio stated:

"Vice Chairman Lu Ting Yi, of the Committee of Cultural and Educational Affairs, told the conference that since the second world war, the American imperialists had monopolized all the traditional Christian propaganda activities, and had organized the 'World Council of Churches' to misuse Christianity as a vehicle for aggression.

"The delegates expressed their determination to sever all relations with American imperialism. In the name of the conference, spokesmen pledged Christians to develop the signature campaign for the Church Reform Manifesto, to take a more active part in resisting American aggression, and to promote political study."

—o—

Final Break With Missions Planned at Peking Conference

Shanghai—Chrisitan circles here attributed great importance to the national conference of church, YMCA, and YWCA leaders held in Peking under the auspices of the Chinese People's National Government.

The meeting, it was stated, will have far-reaching effects on the future development of Christianity in China.

According to reliable sources, the pastors and Christian lay workers who attended the conference discussed recent developments and future prospects in the government-sponsored Christian Reform Movement which aims at making Chinese Christian churches and other organizations self-supporting, self-governing and self-propagating.

The Christian leaders were also said to have discussed ways and means of "purging" Chinese Christian institutions of "the last vestiges of imperialistic influences," including a complete severance of their relations with foreign mission agencies.

At the same time, it was reported that the conference dealt with the participation of the churches in Communist-sponsored activities such as the Chinese "patriotic" program and the "world peace movement."

Meanwhile, four different documents are being circulated among Christians all over China for their signatures. They are:

(1) The "peace" resolution adopted by the Communist-sponsored World Council for Peace at a meting in the Soviet sector of Berlin last February.

(2) The Reform Movement manifesto, "Direction of Endeavor for Chinese Christianity in the Construction of New China."

(3) A declaration pledging "full support for the Korean people in their struggle for freedom and independence," as represented by the Communist war effort in that country.

(4) A statement expressing strong opposition to the rearming of Japan by the United States.

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Reports Chinese Christians Holding Underground Services

Richmond, Va.—Chinese Christians have begun holding "underground" services, Dr. Frank H. Connely, treasurer of the China Mission of the Southern Baptist Foreign Mission Board, told the board at a meeting here.

He said many such acts of worship are being conducted as churches attempt to carry on their work in the face of persecution from the Communist regime. Dr. Connely told of a place where prayer meetings are held every morning before daybreak, with an average attendance of 130.

The board received a report that conditions in China have deteriorated to the point that all missionaries are now virtually house prisoners. The report came from the board's secretary for the Orient, Dr. Baker James Cauthen, in Hong Kong.

Dr. Connely told the board that less than ten per cent of the Chinese people are sympathetic toward Communism. He said a small group can rule the nation because 90 per cent are too frightened to do anything about it.

The missionary urged all non-Communist forces to stand together in firmly opposing Communism. Soviet leaders and their foreign agents, he charged, "are working for a world revolution. They know that the best way to bring that about is to keep us divided and uncertain among ourselves."

"Our only hope is in unity," Dr. Connely declared. "If the United Nations would get together on their differences and put their whole hearts into this, the Communists would stop."

He said the only American news that appeared in Chinese newspapers during the past year was the criticisms Americans voiced concerning their government. "That is the Communist line," he said.

"We cannot get anywhere by compromise," Dr. Connely warned. "We should have learned that from the other war.

In Korea: "Operation Kiddie Car"

gave little Chi Hie Suk her first plane ride—and saved her life.

She was formerly in a CCF orphanage in Seoul. She witnessed two invasions, survived for several months under the Reds, cried when she learned the superintendent of her orphanage was condemned to death for his American sympathies, smiled when the Americans came three days before the date set for his execution. She was part of the frantic flight from Seoul as the Reds returned and then, was one of the fortunate ones saved by the American Air Force.

CHI HIE SUK

But what of the 18,000 boys and girls who have lost home and parents and are hungry and friendless in bombed out, devastated Korea? The parents of some of these newly created orphans were slaughtered by the Reds because they were Christians. 439 Protestant pastors are known to have been murdered by the Communists.

Will you "adopt" a homeless Korean child? The cost is ten dollars a month and there is no obligation to carry the adoption beyond the first year unless you should desire to do so. The child will be admitted into one of the 13 CCF Korean orphanage schools and you will receive the child's name, address, picture and case history. You can correspond with your child, if you wish.

Children may also be adopted in CCF orphanage schools located in Free China, Hong Kong, Japan, Philippines, Malaya, Burma, Indonesia, India, Pakistan, Lebanon and Finland.

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**Formerly*, CHINA'S CHILDREN FUND, INC.

When Moscow gets control of China and Korea, then India, the Philippine Islands, and other Asiatic countries will follow.

"Communism calls for world domination. It is all or nothing with them. They will kill anything or anybody who gets in the way."

—o—

Teacher Ousted for Sending Child to Parochial School

Boone, Ia.—The contract of a teacher in the Boone High School has been terminated because he preferred to have his seven-year-old son attend a Roman Catholic parochial school.

A "gentlemen's agreement" is said to exist among Boone school board members that teachers may not be retained if their children attend parochial schools rather than public schools.

For this reason, Robert F. Shorb, 33, an army air corps veteran of World War II, and instructor in vocational machine shop, will leave the Boone High School faculty after this semester.

Four school board members emphasized that Mr. Shorb was not "fired." They explained to him the policy on parochial schools during a lengthy session.

Mr. Shorb asked to go home and consult with his wife. He phoned back that they had decided the terms were unacceptable and that he did not want his contract renewed.

In its column, "Town Talk," the Boone News-Republican, took editorial note of Mr. Shorb's plight.

"Undoubtedly," the newspaper said, "he wanted a renewal of his contract but he refused to let the school board tell him to which school he could or could not send his children. Let's see now, what were those four freedoms again?"

—o—

Protestants-United Official Hits Boone School Board

Washington, D.C.—Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, sharply criticized the Boone, Iowa, school board for ousting a Roman Catholic teacher because he sent his child to a parochial school.

In a statement released here Dr. Archer declared that "the defense of public schools must not be turned into warfare on private schools."

He said that Robert Shorb, a machine shop instructor, was not accused of any incompetence or unbecoming conduct, and that his ouster was "an act of economic reprisal that smacks of persecution."

"He was fired," Dr. Archer said, "for having exercised his right of free choice as a parent in regard to the education of his own child."

He said that while Americans have a right to criticize the Catholic hierarchy for "its opposition to the public school system," and to criticize Catholic officials who "misuse their office," they must also by the same token oppose Protestants in public office "who use their positions to coerce individuals in regard to their private lives."

"Non-Catholics who deny to a parent his natural right to send his child to a school of his choice are on no firmer ground," Dr. Archer said, "than Roman Catholics who denounce the public schools as 'Godless' and 'monopolistic.'"

He urged support of Mr. Shorb in his fight against the ouster.

—o—

National Council Sets Evangelistic Campaign

New York—A country-wide evangelistic campaign will be launched by the National Council of Churches on World Communion Sunday, Oct. 7. The campaign will last 15 months. Its theme will be "The Churches United in Christ to Evangelize America."

The borrower on every home mortgage must maintain property insurance to pay off the mortgage in case of fire, windstorm, etc. But, *if the husband and father who earns the family income should die,* where will the money come from that is needed to make mortgage payments? Life insurance is the one sure answer to this problem.

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Plans for the drive were outlined here by the board of managers of the Council's Joint Department of Evangelism. A major target will be the nation's armed forces. Missions will be held in army camps, air force and naval bases and spiritual life conferences will be aranged for their chaplains.

Another special target will be the country's million migrant farm laborers, among whom missions will be conducted in cooperation with the Council's Division of Home Missions.

Other missions will be aimed at high school, college and university students and their faculty members. Inmates of penal institutions will also be reached by missions.

In local communities the campaign will include religious censuses, visitation evangelism, Gospel-singing and preaching missions, and church attendance crusades. To obtain more effective evangelistic preaching, one-day institutes are planned for the clergy.

The whole program will be carried out through member bodies of the National Council and other denominations which decide to cooperate in the drive. Participating denominations will stress these aspects in their own programs:

Deepening of spiritual life in the churches; use of laymen and women in evangelism; an evangelistic emphasis in Christian teaching at home and school, and missions to ministers.

Also, preaching missions; keeping track of church members who move from one community to another, and assimilation of new members received during the campaign.

——o——

Church Construction Controls Tightened

Washington, D.C.—Exemptions from construction controls previously given churches and other non-profit institutions have been abolished by a new order tightening restrictions on new building.

The National Production Authority said that the new order is made necessary by a growing shortage of steel.

No church building can now be erected without a permit if it is to require more than 25 tons of steel. The same restriction applies to hospitals, school and college buildings, and dormitory or residential facilities of any kind.

At the moment, no restriction other than the 25 tons of steel limitation, will apply to church, hospital, and school construction, but other restrictions are believed on the way as the defense program consumes more and more raw material.

Heretofore, any building designed for use as a place of religious worship was exempt from controls, as were all hospital buildings, and all school and college construction except gymnasiums and auditoriums. These special exemptions have now been entirely removed and all types of construction are placed under the same limitations.

Buildings on which construction had started by May 4, 1951, date of the order, are exempt from the new control order, and a more liberal definition of "beginning construction" has been made.

If land has been cleared or buildings demolished to make way for the imminent beginning of construction, the controls will not apply to the proposed project. Heretofore, concrete had to be poured into the foundation before construction was ruled officially under way.

Religious or charitable organizations planning construction projects which do not fall within the new limitation may apply for a permit from the NPA. The projects must be shown to be "essential to public health, welfare, or safety" or to "alleviate hardship to a community"

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American Church Property in Colombia Must Be Registered

Washington, D.C.—The U.S. Department of Commerce has issued a warning that American religious and educational groups must immediately register with the government of Colombia all holdings and investments they have in that country.

The Department said it had received a message from the American Embassy in Bogota outlining new government regulations to that effect.

Purpose of the registration, according to the government of Colombia, is to afford officials there a census of foreign investments in the country. Penalty for non-registration is loss of the right to sell the property or earn pecuniary gain from it.

"The new registration applies to investments of all kinds, including educational and religious enterprises, as well as all holdings in Colombia securities," the Department of Commerce declared.

Application for registration should be made immediately to the Colombian Ministry of Finance and Public Credit, Bogota. Detailed information and documentation which may be required can be furnished later, American officials said.

—o—

Urges Religious Instruction As Graduation Requirement

Stony Brook, N.Y.—Successful completion of a religious instruction course should be made a prerequisite to graduation from the public schools of New York State, it was urged here by a member of the State Board of Regents.

The board member, W. Kingsland Macy, made his proposal at the dedication of a new building on the campus of the Stony Brook school, a private academy for boys operated under Protestant auspices.

Mr. Macy said that a religious course probably could not be offered in the schools themselves because of the Church-State separation principle. He added, however, that a requirement might be made that candidates for graduation furnish proof that they received religious training in a church or temple of their own or their parents' choice.

(The Board of Regents, as head of the State Education Department, has the power to give such a requirement the force of law.)

Deploring the lack of religious instruction in the present educational system, Mr. Macy stressed the need for teaching "true values."

"Literate and learned men with false values have wracked the world apart time after time," he said. "They still twist and wring it and unless educators generally shift their emphasis from erudition to the teaching of true values other brilliant and rapacious men will continue to scar and damage it.

"It is through religion that ethics are most easily and effectively taught. All religions are founded on what we have come to know as the Golden Rule. All the troubles of this world seem to stem from violations of that rule. Ethics lie at the foundation of character, and character is what we are striving for."

—o—

N.Y. Education Board Acts To Uphold Bible Reading

New York—An executive session of the New York City Board of Education moved here to support a decision by the New Jersey Supreme Court upholdin the constitutionality of daily Bib reading in the public schools.

The executive group requested th State Regents to prevail upon the A torney General to file with the Unite States Supreme Court a brief suppor ing the New Jersey ruling.

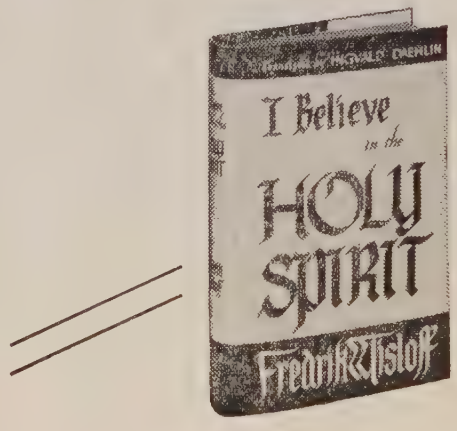
It also asked the city's Corporatio Counsel to move for leave to file a amicus curiae (friend of the court brief.

Last October, the New Jersey Cour upheld a state law requiring the dail reading of at least five verses from th Old Testament in each classroom, with out comment.

Two members of the United Secular

I BELIEVE IN THE HOLY SPIRIT

By Fredrik Wisloff · Translated by Ingvald Daehlin



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ists of America appealed the decision to the United States Supreme Court and in March that tribunal agreed to review the New Jersey Supreme Court ruling.

The by-laws of the New York City Board of Education provide for reading of the Bible, without comment, before every regular assembly of pupils in the public schools here.

——o——

Revised Old Testament Manuscripts Go to Publisher

New York—Manuscripts of the first four books of a Revised Standard Version of the Old Testament authorized by the National Council of Churches were delivered to the publishers here.

The manuscripts were handed over to William R. McCulley, president of Thomas Nelson and Sons, publishers, by Dr. Luther A. Weigle,, dean-emeritus of Yale Divinity School, and chairman of the Standard Bible Committee.

Delivery of the remaining manuscripts is scheduled to ensure publication of the revised Old Testament in September, 1952.

Preparation of Revised Old and New Testaments intended to "capture the truth and beauty of the Bible in 20th century English," was begun in 1937 by 31 American Biblical scholars and religious educators. The New Testament was completed in 1945 and the volume was published the following year.

The new Bible, according to Dr. Weigle, is an authorized revision of the American Standard Version of 1901 and the King James Version of 1611.

"The Scriptures were written in Hebrew and Greek," he explained, "and what we have been revising is the English translation of the Bible—the English words, phrases and sentences which are used to express the meaning of the Hebrew and Greek. Many of the old English expressions have become obsolete and have lost all meaning to us, and a great number of words and phrases have changed their meaning and now convey an entirely erroneous impression."

——o——

House Committee Votes Separate Postal Classification for Church Papers

Washington, D.C.—The House post office and civil service committee has tentatively voted to set up a separate postal classification for religious periodicals and other publications of nonprofit institutions.

The rate for this new classification will probably remain the same as the present second class rate—one and one-half cents a pound.

The committee has not worked out details of the new postal class. However, it has agreed in principle, it was learned, that such a classification should be set up to avoid hardship to publications which cannot afford any increase at all in their mailing rates.

With public hearings on the postal rate increase bill now ended, the committee is preparing the bill which it will report to the floor of the House.

The question of third class mail has not yet been taken up by the committee. During public hearings spokesmen for religious groups also asked exemption from an increase in this class. They pointed out that churches and missionary groups make heavy use of it in connection with financial appeals.

A committee member, who advised Religious News Service of the agreement to exempt church publications from the second class rate increase, said that religious groups have an "outside chance" of winning special preferment in third class rates.

The committee has agreed to raise the rate on post cards to two cents. No exemption for churches or fraternal organizations will be recommended in this category.

——o——

Blood Transfusion Raises Religious Freedom Issue

Chicago — Does the constitutional guarantee of religious freedom take precedence over the saving of a human life?

That question seemed to be looming here as a two-week-old girl, Cheryl Lynn Labrenz, waged a successful fight for life in Michael-Reese hospital after a court took her from the parents who had refused to let her undergo a blood transfusion.

The baby, daughter of Darrell, 25, and Rhoda Labrenz, 20, members of the Jehovah's Witnesses sect, was born with an RH blood factor, an inherited trait which causes a baby's blood cells to war on each other. In a great many cases the condition leads to death.

Medical experts at Bethany hospital, where the infant was born, agreed she had to have a transfusion. But the parents refused for days to permit it, arguing "it is against the will of God, and it says so in the Bible."

Eating and drinking of blood, animal or human, they averred, are forbidden by the Scriptures. And, they claimed, a blood transfusion was just a forced feeding.

City officials, including Health Commissioner Dr. Herman N. Bundesen and Assistant State's Attorney Edwin T. Breen, in a last-minute attempt to save the baby's life, took the parents to Family Court, where Judge Robert Jerome Dunne ordered the baby be taken from the parents and given a blood transfusion. While physicians rushed Cheryl to Michael-Reese hospital in a special Health Department incubator ambulance, the Labrenz' attorney appealed to Illinois Supreme Court Justice Walter V. Schaefer.

The latter refused to hear the plea, saying he "was not satisfied with the constitutional defense in this case" and that the constitutional question had been "too well settled previously in other cases to warant supreme court action."

Meanwhile, the baby was given 60 cubic centimeters of RH negative blood in a transfusion. The amount was about one-fifth that normally contained in a newborn infant's body.

Physicians said she responded most favorably to the treatment and held out hope for her ultimate recovery.

——o——

Survey Highlights Beliefs of Church Members

Richmond, Va. — A survey among members of a Protestant Episcopal church here showed that about ten per cent deny or do not believe in a personal God or in the divinity of Christ.

The survey was conducted by the Rev. W. Leigh Ribble, pastor of Grace and Holy Trinity church, who sent questionnaires to his 550 parishioners to learn their views about God, Christ, the Bible, immortality and other questions. He received replies from 307.

With each questionnaire, Mr. Ribble sent a letter explaining that instructing his people in the Christian faith was a "hit and miss business" for a rector unless he knows what their religious beliefs, practices and problems are.

Returns from the 307 communicants showed that 272 believed in a personal God, while one disavowed any belief in God. Twenty-one said God is not personal, but "force and power." One declared he neither believed nor disbelieved in God, and 12 were undecided.

Two hundred and seventy-one parishioners expressed belief in the divinity of Christ. Nineteen said He was merely a noble leader to be respected but not worshipped. One held that Christ never lived, and 16 were undecided.

According to the survey, nearly 30 per cent of the 307 parishioners either held that "to be a Christian it is not necessary to believe that Jesus Christ is God," or were undecided. Only 17 believed hat the Bible was literally true in every detail, while 286 said it was an inspired Book which "presents the Word of God to the world."

Many persons made personal comments on the questionnaire. One man wrote that in trying to answer the questions he got "a terible jolt" when he realized how uncertain he was regarding important matters of theology. Another said: "The pressure of busi-

ness and the stress of modern living often knock all religion and faith out of me."

To questions concerning death, 238 parishioners replied expressing belief in the survival of the soul. Fourteen, however, said immortality consisted in living on in the memories of loved ones or being "reabsorbed by nature and by our physical energies being taken up in some form by plant and animal life." Eight said: "With death all is over. The candle is blown out. There is nothing more."

Of the 307 parishioners, 238 believed the Church was created by God and all should belong to it. Three said it was an organization of "doubtful value," and one declared it was "an outworn institution."

Asked whether they regarded Christianity as the only true religion and thought that Christians should work to convert the whole world, 209 said "yes." Fifty-six gave negative replies and 42 were undecided. About one-third contended that "other religions are as good as ours."

—o—

Episcopalians Condemn Gambling For Church Fund Raising

Washington, D.C. — Gambling as a means of raising funds for churches was unanimously condemned in a resolution adopted here by delegates to the Washington diocesan convention of the Protestant Episcopal Church.

At the same time, the convention turned down a resolution which would have asked he Episcopal House of Bishops to clarify the question whether gambling in itself is sinful.

Bishop Angus Dun, of Washington, told the delegates he was disturbed to learn that from time to time raffles and games of chance, including bingo, were used to raise money "at a few of our parishes or missions."

"If our churches cannot be supported by the free-will offerings and gifts and work of believing people," he said, "they had better close up shop and pray for an outpouring of the Spirit."

—o—

Amish Plead for More Liberal School Attendance Laws

Harrisburg, Pa.—Bearded and black-garbed Amishmen from ten Pennsylvania counties appeared before the House education committee here to plead for more liberal school attendance laws.

Spokesmen for the group testified in support of a bill which would reduce the compulsory school attendance age to 14 if the student has completed the eighth grade, and to 15 otherwise. The measure was introduced by Rep. Harry W. Price, Jr., of Mifflin County.

The Amish object to higher education as tending to endanger the faith of their children.

The spokesmen told the committee they are not opposed to the principle of public education, but believe that the practical training their boys and girls get at home after 14 prepares them for their "plain" lives much better than a formal high school education. They also said Amish need the help of the youth on their farms.

Under the Price bill, local school officials would have more authority to permit the Amish to take their children out of school. Sponsors of the measure claim that local school officials tend to be more lenient in dealing with the Amish on this issue than the state officers who now have the final word.

No opponents of the bill appeared at the committee session. Rep. Price said committee members seemed favorably impressed by the plea of the Amish delegation. He expressed confidence that the measure would be approved by the committee for a House vote.

—o—

British Columbia Catholic Students Stage Strike

Vancouver, B.C.—A one-day strike of 800 Roman Catholic school children attending public schools in Coquitlam, 12 miles east of here, was held on Monday, April 23. The strike took place when the children failed to turn up for their public school classes.

The students have been attending public schools ever since two Catholic parochial schools were closed several weks ago in protest against the alleged failure of the British Columbia government to give financial aid to the schools.

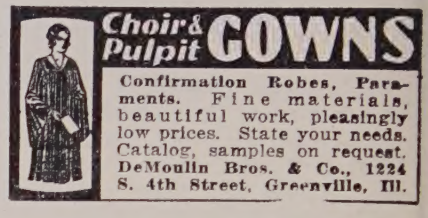
Catholic leaders in Maillardville, civic center for Coquitlam, said that other one-day strikes would be called.

A statement issued by the joint school boards of Our Lady of Lourdes and Our Lady of Fatima parochial schools as the strike took place said:

"The Catholic school board of Maillardville has instructed the school children of Our Lady of Lourdes and Our Lady of Fatima parishes to attend their own schools on Monday, April 23, for the purpose of receiving catechism instruction.

"Many parents have urged the joint committee of Our Lady of Lourdes and Our Lady of Fatima Catholic public schools to see to it that even during the 'strike' some religious training be given to their children. The joint committee decided to withdraw their Catholic children from the district 43 public schools on Monday for that day only.

"The joint committee will notify the parents when from time to time they will withdraw the children to supply religious instruction. The Catholic children will be back in the district schools again on Tuesday morning.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—o—

Oxnam Hits AMA Drive Against Health Insurance

Chicago—A medical service that "i at once an expression of Christian love rendered in an atmosphere that i Christian in spirit, and that maintain the highest of professional standards is the best medical service that can b given.

This satement was made by Metho dist Bishop G. Bromley Oxnam of New York to the convention of the Ameri can Protestant Hospital Association here.

"Protestants demand the freedom necessary to render such service," he said. "They are opposed to bureaucrati dictates from the state, and are equally opposed to the reactionary propaganda of the American Medical Association relative to the extension of insurance plans for the payment of medical and hospital fees."

The bishop said that an assessment put upon every American doctor (by the A.M.A.) to raise a propaganda fund is "a national disgrace." He charged that this fund "is being used to misinform a nation."

"There are no better doctors in the world than the American doctor," Bishop Oxnam said. "Let these doctors, in cooperation with men acquainted with our national health needs, work out porgressive answers to the problems, rather than pay their assessments to a little oligarchy that has fought advance for a generation.

"Protestants want neither the shackles of the omnicompetent state nor the fetters of the incompetent American Medical Association."

Declaring that the issue is not socialized medicine nor governmental medicine, he added: "Americans want either, but they do want good health, and they want a way to pay for it."

—o—

Group Refuses to Pay 'War' Taxes

New York — Fifty-nine men and women, including four Protestant clergymen, in various parts of the country have refused to file federal income tax returns because they find it impossible to support the Korean or any other war.

This announcement was made here by the Tax Refusal Committee of Peacemakers, a national pacifist group, which released a statement by the 59 saying:

"We are particularly concerned at this time about the situation in Korea, where a civil struggle has been provoked and aggravated by two power-States to the point where it is already a major war—one which may be the spark that will set the world afire.

"We find it impossible to support policies and activities of this kind with our allegiance or with our money. We must, therefore, refuse to give money for such purposes of conquest and massacre, and must give it instead to causes which build understanding and world community."

—o—

Survey Shows Indiana Residents Want Religion in Schools

Bloomington, Ind.—Two-thirds of Indiana residents who answered a questionnaire used for a doctoral thesis at Indiana University favor putting religious education in the public school curriculum.

Prof. Robert L. Liggett, director of student teaching at Canterbury College, a Protestant Episcopal institution in Indiana, conducted the survey.

It was begun after the Supreme Court decision in the McCollum case and the questionnaire contained a reference to the court's ruling, which outlawed religious instruction in public school buildings.

However, Prof. Liggett said that two-thirds of the respondents believe that allowing church groups to offer religious education in the school building is not a misuse of school property.

Prof. Liggett said that 88 per cent of his respondents believe more emphasis should be given to non-denominational training of children in ethical behavior.

Only seven per cent told him they believe an hour on Sunday is sufficient for the religious education of children. "This puts a serious responsibility on both the church and the school for giving additional Bible and moral training," Prof. Liggett said in his dissertation.

Nearly 70 per cent believe there is no misuse of the public school system if pupils are released to church organizations for religious instruction outside the school.

Almost three-fifths favor the continuance of Bible-reading, prayer and the singing of hymns in Indiana schools.

Prof. Liggett sent questionnaires to every 970th name on the automobile registration list in the State House, a total of 1,500. Some 300 answered within six months.

—o—

Charges Several European Films 'Anti-Christian'

Minneapolis, Minn. — Several European films now being shown in this country were criticized as "anti-Christian" and "pro-Communist" by a Hollywood film critic in addressing Roman Catholic groups here.

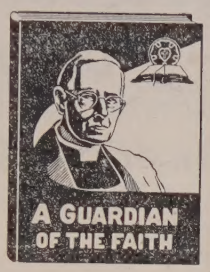
William H. Mooring, English-born critic, and a Catholic, said:

"Several European films recently condemned by the Legion of Decency have played the Communist game by ridiculing religion, disparaging religious characters and disregarding Christian standards of morality.

" 'Bitter Rice,' a sordid and depressing Italian production which has thrived on pro-leftist impetus in this country, is one of them.

"The Legion of Decency condemned 'Bitter Rice' because the story it tells seriously offends Christian and traditional standards of morality, and contains suggestive sequences and material

Biography of N. C. Carlsen



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morally unsuitable for general motion picture audiences.

"Yet it made its appearance in many of the country's most important show houses."

Mr. Mooring noted that "Bitter Rice" appeared among the five Academy nominations from which the "best motion picture story of the year" was selected by ballot.

"Beyond doubt pro-Communists have been promoting the film," he commented.

"It is difficult," he added, "to believe that anyone accustomed to evaluating films as program material could overlook the low moral character, or fail to detect the political purpose of 'Bitter Rice.' It is anti-Christian. It is pro-Communist."

—o—

Push Inquiry into Federal Morals

Washington, D.C.—Sen. Paul H. Douglas (D.-Ill.) disclosed plans here for a public inquiry into "Federal morals and ethics" as members of both houses made new attacks on "government at cocktail bars" and other irregularities uncovered by the Senate RFC and interstate crime hearings.

Sen. Douglas was named to head a sub-committee of the Senate Labor Committee to look into "ethical conduct" in government after Sen. J. William Fulbright (D.-Ark.) introduced a resolution to set up a full-dress commission to study the matter.

Dr. Reinhold Niebuhr of Union Theological Seminary, New York, said here that he and the Rev. Wilfrid Parsons, S.J., of Catholic University of America, had been approached about serving on the proposed Fulbright commission.

Meanwhile, Sen. Robert S. Kerr (D.-Okla.) in an address to the men's brotherhood class of Metropolitan Baptist church here, repeated his earlier charge that in government circles "every kind of business—monkey or serious—has to be mixed with a drink." He first attacked Washington cocktail parties in a news letter to his constituents.

At the same time, Rep. Brook Hays (D.-Ark.) began a series of six lectures on "A Christian and Public Morals" at Calvary Baptist church here.

—o—

Catholic Schools Close In Demand for Public Aid

Vancouver, B.C.—Two Roman Catholic schools in Coquitlam near here have closed up and sent their 840 pupils to enroll in the public schools. The action was in protest against alleged discrimination by the provincial government in its treatment of parochial schools.

Marking a climax to the separate school question that has simmered in British Columbia for 41 years, the closing was said to have the approval of Archbishop William M. Duke of Vancouver. The archbishop was reported to have declared that "all Catholic schools will be involved in this question."

Pupils of Our Lady of Lourdes and Our Lady of Fatima schools left their classes and paraded to the offices of the district school board carrying signs which read, "We want justice."

The development came after Catholic delegations had asked government officials to provide free transportation, textbooks and medical and dental inspection to parochial as well as public school children.

This year, the government agreed to make its textbook rental plan available to parochial schools, but that is as far as it has been willing to go.

An hour before the Catholic schools closed, Reeve J. L. Christmas, head of the municipal government, received a delegation from the Catholic schoo boards which handed him a telegran sent at the same time to British Colum bia Minister of Education W. T. Straith The message said:

"In view of the grave injustices an penalties on our schools and the evasiv attitude of the Department of Educa tion to our claims, we, the committee of the joint school board of Our Lad of Lourdes and Our Lady of Fatima Catholic public schools, have decide to close our schools and present ou 800 children to the school board of dis trict 43."

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